The Commonweal

A Weekly Review of Literature, The Arts and Public Affairs

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SOCIAL JUSTICE WEEK

THROUGHOUT the country there is proceeding this week, and there will be continued thereafter, a special campaign of publicity organized by the Social Action Department of the National Catholic Welfare Conference, to commemorate the joint anniversaries of the issuance of Pope Leo XIII's encyclical letter "On the Condition of Labor" and Pope Pius XI's encyclical "On the Reconstruction of the Social Order." There will be many radio broadcasts: nation-wide, regional and local. Special pronouncements by members of the hierarchy will be made. There will be sermons in the churches of a large number of dioceses. In schools and colleges there will be well-planned exercises, designed not merely to commemorate the encyclicals as great past events but rather to emphasize their continuing influence as the authoritative sources of Christian sociology. May 15 is the central day of this great effort, and it is wholly appropriate that it is the feast day of a Saint of Education, Saint John Baptist de la Salle. No amount of mere "publicity," in the sensational sense of that much-abused term, will do much good in promoting Catholic social action unless it is accompanied by, and proceeds from, a thorough system of study.

And it is precisely that type of promotion which the authorized leaders and spokesmen of the Catholic Church in the United States have provided as the vehicle for spreading the teachings promulgated by Pope Leo XIII and Pope Pius XI. A brief review of how this was brought about, and how it functions, will enable us to see that the special exercises of Social Justice Week are part and parcel of the long, continuous educational effort of the Church to arouse and then prudently yet vigorously to direct and guide both the individual and corporate conscience and conduct of American Catholics in all matters related to this burning question of our times.

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When Pope Benedict XV approved the plan of the American bishops to hold annual meetings, some permanent method of dealing with social-economic problems was one of the two specific matters suggested by him. The other was education. In his letter Pope Benedict said: "So urgent is the call to a zealous and persistent economic-social activity that we need not further exhort you in this matter." The American bishops, therefore, set up, in February, 1920, as one of the main divisions of their Conference, a Social Action Department to which was given the task of making known the spirit and the teaching of the Church as they bore upon the economic life of the United States. The direction of the department was entrusted to Father (now Monsignor) John A. Ryan, in whose hands it still rests.

The new department set up and continued a comprehensive system of publicity and education. Weekly articles were prepared for the Catholic press dealing with current events as points for the elucidation of Catholic social teaching. A compilation and interpretation of the chief Catholic documents relating to economic problems published up to that time was begun. A brief catechism of the labor problem was prepared for popular use in study clubs, the formation of which was vigorously encouraged. Lectures were provided for colleges and seminaries. The Catholic Conference on Industrial Problems was formed in 1922, which since then has held fifty-six meetings throughout the country, at which employers, and employees, government and labor union officials and exponents of Catholic social teaching have appeared together in public forums. This Conference took no action, in resolutions or otherwise, officially approving or condemning specific legislation. It has acted as a traveling school of Catholic social teaching, combined with an open forum for the discussion of actual problems and points of view affecting the relations of employers and labor. In addition to such typical activities as those outlined above (which could be greatly enlarged), representatives of the Department of Social Action appear from time to time to testify before congressional hearings on social legislation, and maintain informal cooperation with non-Catholic organizations, such as the Federal Council of the Churches of Christ in America, and the Central Conference of American Rabbis.

From the beginning of its work, the Department of Social Action had for its principal guide the epoch-making encyclical of Pope Leo XIII, and the confirmatory utterances of the Popes succeeding Leo. From these authoritative teachings the department drew forth the guiding principles and points of application, which, as summarized by the department itself, were as follows:

1. The supremacy of religion and morals over economic relations.

2. The right of private property, but a right limited by the rights of others [than those already possessed of private means] to live from the bounty of God.

3. The right of the living wage and the right of fair treatment generally in working hours and in working conditions, including the matter of women and child labor.

4. The reciprocal duties of owners and propertyless employees.

5. The essential evil of the Individualism which admitted no right and wrong in economic transactions, denied government any function but that of policeman, and rejected the right of [labor] organization.

6. The rights and the importance of labor unionism, employers' organizations and the like to bring about economic justice jointly.

7. The duty of government to set up general laws and institutions to help bring about justice and the common good and pass special legislation to prevent injustice and protect the weak and the poor.

8. The rejection of Socialism.

9. The necessity of distributing ownership.

10. The primary importance of religion.

11. The degradation to which a century of unrestrained Individualism had brought the world and particularly the working people who lay "under a yoke little better than slavery."

From such principles the American bishops through a special committee had issued a program of Social Reconstruction in 1919, in which specific application of the Church's doctrine was made to American economic life. This program, of course, provided a direct guide to the new department. Then in 1931 came Pope Pius XI's famous letter "On the Reconstruction of the Social Order," reaffirming and emphasizing the teachings laid down by Leo, and carrying that teaching forward to envisage the correction of social evils not foreseen by Leo, and firmly advocating a fundamental rearrangement of modern society.

Admittedly, the effect of Leo's teaching in America had been feeble. But Pius XI's teaching, promoted by the well-organized work of the American hierarchy, has made a tremendous gain. To extend that gain the present commemoration has been planned. There is active opposition to this teaching, even among Catholics; there is still a large mass of indifference and ignorance to be overcome; but the educational movement of which the celebration is merely an instrument has attained a momentum that bids fair to make of it the greatest agency of Catholicism in modern times—the Church's great contribution to the human society of which it is the Divinely instituted guide and teacher.

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Week by Week

VIGOROUS attacks on the New Deal by business have followed "reform" speeches by the President. They may constitute the oratorical prelude to the second phase of a conflict between individual and government relatively new in our history. The single citizen will often find it difficult to decide where to bestow his sympathies. He may be sick at heart over the greed and ruthlessness unleashed by rampant individualism; and yet he may not be wholly certain that these unfortunate characteristics have been permanently disassociated from government. There has been noticeable during the past few weeks some grave dubiousness in Washington itself concerning the outlook. That the pump cannot be primed with expenditures alone is now evident, and the theory that the distribution of wealth can be automatically decreed is questioned in circles interested primarily in the welfare of labor. The costs of government have perforce been deducted from the purse of every citizen, so that all but the unemployed expend on higher living costs rather more than they have gained in income. Nothing could be more erroneous, however, than to attribute these difficulties to the administration's good-will. The trouble is and has been industry's estrangement from the New Deal. Divergent purposes, irreconcilable philosophies, are so persistently at war that the bill for ammunition comes high. It is hard to see how the political will of the nation itself could effect a real peace. That could be brought about, if at all, only by time. The nature of economic life is being slowly altered, and whether the change be for weal or for woe is (it would be well to remember) not wholly within the power of human reason to determine.

The Trend of Events

THOSE who relish lost causes will mourn the defeat of Haile Selassie, under whose rule Ethiopia made an initial effort to become a liberally and intelligently governed country. The end came rather more suddenly than had been anticipated. Once the Italians had broken through on the northern front, effective resistance could not be organized; and the long caravans of war machines went rumbling on toward Addis Ababa, the monarch left the country doubtless to maintain outside those claims which could not be defended within, and medieval scenes were rendered last-minute news as the representatives of foreign governments struggled to fight off looting hordes. But far more impressive than all this was the silence which lay on many places where fine talk about peace and international law has been plentiful during recent years. Only impotent handfuls of idealists remained to defend the principle that national sovereignty must not be violated. It was as if the world had gone to a long show at which oratorical statesmen had been the principal actors, and then come home realizing that it had all been a fairy tale. "Blood and iron" are once again in full control. Whether the signal has been definitely given that Europe is to try one more, final play at the imperialistic wheel of chance remains to be seen. At any rate the door is now open to Africa and Asia, possibly to eastern Europe itself. The sole thing which now matters is whether the game will eventually prove worth while. When the grim factors of money and victory have had their day, a disillusioned and broken world may again become conscious of moral values. That is why the silence is impressive.

Don Quixote in Ethiopia

ONE ISSUE seems fairly well drawn for the coming campaign between the Republicans and Democrats: the issue of the relative merits of work relief as against the dole. Republican criticism of the Works Progress Administration has been practically unanimous and has been a major part in their demand for a reduction in federal expenditures and the general prescription of an easing of the tax burden and of the uncertainties of government activities and competition as an aid to private industry and its reabsorption of the unemployed. Senator Steiwer of Oregon, choice of the Republicans to open their national convention, in his first speech since his selection, while denying that his party would repudiate the obligation to feed the hungry, proposed that one of the first things the party would do, if it could, would be to liquidate the Works Progress Administration. He pointed to instances of waste and alleged political abuse in its functioning and emphasized that it had not reduced the numbers of those classified as unemployed. Thereupon, at a meeting of state directors of women's and professional projects of the WPA, Mr. Harry L. Hopkins and Mrs. Roosevelt came to the defense of the basic principles of made work for relief. Mr. Hopkins, speaking from his five years of experience in dealing with relief, said he was convinced of the greater waste of handing out subsistence to the unemployed because of its demoralizing effect on them by giving them no opportunity to make a return for what they received and because of the loss to the nation of the works they could do. "If you lived in England you might argue against a great work program, but not here in America where there is so much work to be done," he urged. This view was heartily endorsed by Mrs. Roosevelt, who pleaded for an

Works or Dole

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understanding by the employed of the difficulties of the unemployed. Out of this prospective debate, which will be judged by the plebiscite of the people next November, let us hope for some fruitful consideration of the facts and a sensible compromise of the best features of both systems.

Methodism and Social Revolution

SERIOUS disagreement among Methodists concerning the desirability of radical social change is not wholly unexpected. The largest of America's evangelical bodies is swift to reflect widespread popular convictions about social ethics. It is at once "morally emotional" to a greater degree than are other sects, and more responsive to suggestion from a preacher of inspiration. The reasons why this is so are in part historical, but must be sought primarily in the formation of the class-conscious America to which Methodism directed its appeal. Years ago it was the saloon and the drink evil which fascinated all. Today it is social injustice. Both are worthy targets, and the singularity of the Methodist approach is to be found only in the clamorous appeal to government for a cure. Oddly enough Wesley, who was inspired by a German sect which completed disassociated religion from the state, is now become the father of a creed which adjudges the state its major instrument. Doubtless this last is due to the influence of American development and setting. What is especially interesting now is the extreme radicalism of the reformist wing, which threatens seriously to disrupt the Church just as efforts to unite its several branches are in progress. The Civil War broke Methodism into halves. It would be a portent most deserving of attention if the struggle about social objectives were now to do much the same.

Tudor England and Now

MORE than one scholar has remarked upon the similarity between conditions prevailing in Tudor England and those reported from countries where the Church is now struggling against a hostile state. It is too frequently assumed that the Reformation came down in one fell swoop—that Catholic resistance was always scattered and feeble, and never had a chance. From Professor C. J. Sisson's latest book, "Lost Plays of Shakespeare's Age," comes this bit sure to whet almost anybody's appetite: "The records of Star Chamber furnish us with an infinity of details upon the strange and tragic story of a performance in Yorkshire, by a traveling company of provincial actors, of a play which set forth the life of Saint Christopher, in 1609. What might at first sight appear to be a harmless diversion of a country knight and his retainers takes its place, when the story is fully told, in dark and dangerous annals of strife, suspicion and conspiracy. For players and audience alike were Catholics. Their play ridiculed the Church by law established in England, and spread disaffection among its hearers. . . . The complexity of the issues involved in these events, however, and the wide ramifications of significant material bearing upon them, forbid inclusion of an account of this play in the present volume. It demands independent and fuller treatment." The Catholic student of the English past cannot too strongly state his interest in such material, for the light it throws upon a great tradition and its fate.

Welcome Contribution

THERE is unanimous agreement on the fact that the Federal Bureau of Investigation has improved out of all knowledge the business of bringing interstate criminals to justice. The operation of a flexible and powerful unit like that which Mr. J. Edgar Hoover controls, correlating all the available resources, local and national, and unhampered by state legal and police restrictions, has produced extraordinarily positive results within a very short time. But it is within the power of the storied "G-men" to help the public morale in the matter of crime in a still more important way; and we judge from Mr. Hoover's latest printed utterances that he fully understands this fact. The theatrical appeal of the criminal, especially the big-time criminal, to the public mind—an appeal too often aided by even reputable newspapers—though waning, is still too evident for civic self-respect. On the other hand, the unconstitutional violence still frequently visited on prisoners gives not one whit more cause for general complacency. The federal investigators, both because of the wide publicity given their work and because of their own growing legend of effective daring in the cause of law and decency, have a particularly good opportunity to counteract these abuses. And Mr. Hoover took occasion to cover both of them—in his own way, of course—in an interview regarding the highly satisfactory capture of Alvin Karpis, wanted for the Hamm and Bremer kidnapings and other serious crimes. He deprecated the accolade of "Public Enemy Thus and So" conferred on criminals, stating succinctly that "they don't deserve any titles, distinction or rank"; and his descriptive parallel of "yellow rats" may help to give a needed corrective shock to the public imagination. At the same time, he explicitly pointed out that Karpis and his companions had been seized without violence of any sort. This is very welcome. The tradition of positive lawfulness on the part of the defenders of the law is in need of powerful support, if it is to bear its vital share in the processes of constitutional government.

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YOUTH'S CONUNDRUMS

By VALENTINE MATELIS

The following paper is, frankly, an editorial experiment. Answering the claim that "young manhood" of today is dodging or postponing marriage because of a dearth of courage and a desire for too much comfort and security, Mr. Matelis avers that economic life is grown too unstable and necessities too many to permit the load of family life to be carried in many cases by one provider. We do not think he has solved the problem, but he has at least presented it and we shall be glad to receive comments.—The Editors.

A YOUNG man with whom I am very intimate, once (though not only "once") went to confession to a missionary, and like a good Christian, uncovered to him the full horror (so he thought) of his iniquities. After a wholesome castigating, and while he was still properly penitent, the Reverend Confessor inquired as to his marital status and discovered that the only coherent reason (to the missionary) why he was still unmarried was the utterly inadequate one of financial insecurity. With the perfect contempt for such an obstacle that is achievable only by one inured from his youth to voluntary poverty, the confessor asked whether or not the young lady in the case was employed. Having learned that she was, and what's more, was "willing," the good Father blithely demanded, "Why do you hesitate? She can support you until you get yourself a job."

Such a thought had not before occurred to the now quaking sinner, and yet the facility with which it was enunciated gave evidence that it was no mere inspirational flash, but a bit of advice that had been delivered probably to many other youths in an analogous situation. The missionary even went further. Marriage, he said, was a two-way proposition, and the helpmate was supposed to be such in deeds as well as words. A few airy words about courage and trust in Divine Providence were then added as salt to the wound, and a thoroughly chastened young man left the confessional, his cheeks flaming, his brow bedewed.

Since learning of this incident, on more than one occasion the writer has noticed expressions similar in tone to the missionary's appearing in various Catholic journals. Without having a definitive opinion on the prevalence and validity of such an attitude among theologians in general, and yet with an instinctive feeling that the indictment should be closely examined before the young man of today is condemned as a sluggish clod, the following considerations are offered for the defense.

The course suggested by our spiritual friend is a daring one; this fact, needless to say, need never frighten those at whom it is directed. It seems to strike at the very essence of manhood, however, to suggest that a youth should embark upon the voyage of matrimony as soon as he has found a companion who dares accompany him, regardless of any other considerations. Can the present generation be called decadent, then, if it does not follow in the footsteps of its elders who merrily rushed in where even the hardiest now fears to tread—and, incidentally, got away with it, even though their security of income and future prospects were in no wise better than such as exist today? The answer may readily be "Yes," for apparently since the depression marriages have not been as plentiful as they were several decades ago, nor so productive of results.

There are two charges formally laid against the young manhood of today: the first accuses the unemployed, or partially employed, of lacking the courage to assume the duties of wedded life; the second accuses the regularly employed (with slightly more cause) of postponing the day until they have secured more of the comforts and luxuries of modern life than their parents ever had, or accumulated only after many years of continued struggle; both these delinquencies are prime factors in the dearth of connubial experiments.

The first consideration which well might be urged by an unemployed in his own defense is that he is not as yet capable of justifying his own existence. Without discussing at all the extrinsic factors preventing his employment, and assuming that his instincts are sound, he has on the other hand the deep conviction that he is responsible for realizing his potentiality to propagate the race—obviously a grave responsibility. It simmers down to the point where he must decide whether he has the right of bringing into the world a family, knowing in advance that he, the traditional provider, is himself dependent upon someone other than himself for his own existence. Today, we have been brought too often face to face with the stark reality that good-will as such does not provide, invariably and without reason. A generation ago, if a couple fell into difficulties, there was always the old homestead to fall back upon. Today, the elder generation has too many troubles of its own, among which not the least is the large family they are trying to finish raising, and which even in that more peaceful pre-war era necessitated the not infrequent maiden aunt, whose aid was so indispensable, and so little noted. The family in those days

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needed only one provider, especially where the rural community was concerned.

Today, economic life has become so chary of its rewards, that the family with one provider is the exception; so that instead of having reason to expect aid from his elders, youth willy nilly is looked upon as one of their supports. This is true in spite of the noble and generous protestations of those parents who would not deny their children the right to live their own lives, and leave them in even direr want. It may well be that we are witnessing the workings of an immutable law of Providence, which never permitted large cities to endure, whether they were named Sodom and Gommorah, or New York and Paris. This may explain the decline in the birth rate of all large urban populations.

The second charge—that youth of today demand to possess so many of the luxuries and comforts of modern life, many of which were not even dreamt of in father's day, before considering themselves ready for the altar. Here the well-worn phrase, *tempora mutantur,* applies with peculiar cogency. Perhaps there was rarely discernible so vast a cleavage in habits and manners between any two generations, as those two closest our own. The intense industrialization that we have achieved has placed far different values on items of usage from those our fathers were accustomed to place on them. What was a luxury in 1890 need not necessarily be one now. It would be silly, for instance, to be satisfied today with kerosene lamps instead of electricity, wood-burning ovens rather than gas or oil. But even other items which were undreamed of by the young man of fifty years ago (principally because they weren't yet invented) are today to a greater or lesser degree, necessities.

How, for instance, can we term "luxuries" in the full sense of the word such utilities as the newspapers, radio, telephones, or an average higher education than was given our forefathers? It is simply a case of being compelled to run ourselves breathless in order to stand still, to constantly stroke along in order to keep our heads above water. To be fit for that prospective job we must adapt ourselves to our community, possess those odd bits of information which are not catalogued or specifically taught us, yet which are so incessantly used and demanded by employers as to label those lacking them as unfit. For good or ill, a high school graduate of today has no greater demand value than an illiterate laborer had fifty years ago. In fact, it might be true to say that the demand for the first has comparatively fallen much below that for the second today, from the conditions existing a half-century since. Even a college man now must gratefully accept a menial status. The designation "luxury" can rightfully be applied only to such a commodity as is dispensed with without harm. Lack of proper preparation for one's profession or trade is a luxury, not contrariwise.

If, therefore, the modern young man instinctively seeks to supply himself with a higher education, a working knowledge of the affairs of his community and country, an acquaintance with radio and its functions, and telephonic and other means of communication with prospective employers (all of which, incidentally, might be used for other and "luxury" purposes) he cannot justly be branded as extravagant. For while he may be employed today, he rarely has a guarantee he will be so tomorrow, and must keep on his toes to alight quickly and safely when necessity demands. This is the modern method of putting away for a rainy day, and under prevailing conditions, much the safer.

Nor can we look upon employment today in the same light as did our fathers. They selected their profession or trade in early life, became apprenticed and were able to continue with the same firm or in the same location until retirement. No man can afford to get "settled" in the job he has now, for he knows well that he will inevitably and soon be forced to seek a fresh one and go through the training process anew. Such continuous mental turmoil is not at all conducive to stability of life, nor to "settling down" in the old sense of the term.

It would not befit any of the younger generation to seek the causes of this predicament for the purpose of counter-indicting. It would only result in an imperfect judgment, and would most certainly be unfair to the great majority of the elder generation. For while we feel that "the times are out of joint," we are surprised to recall that so they were in Shakespeare's time, and most probably were no better in Adam and Eve's. Whether or not our immediate predecessors are more culpable than those of other periods is beyond our ken. Certainly, the solution of our difficulties lies equally at hand now, as in the past, and it remains only to take it up, after recognizing it, and apply it.

So long as our livelihood is at the mercy of a machine, so long as we may be with impunity discarded as a defective or worn-out device, so long must we consider ourselves as pawns in the hands of a malign fate, and arm ourselves accordingly. Until the citizen of today can arrive at a security resting upon a firmer foundation than the whim of a machine, he must of necessity conduct himself so that his downfall may imperil the lives of the least number possible of his loved ones. In other words, he must prepare a soft place to fall. Such an attitude may not be, unfortunately, the faith that moves mountains. That is attainable only by those peculiarly chosen. But it is the sanity of self-preservation.

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DAN GILBERT AND THE COLLEGES

By GEORGE N. SHUSTER

IN A WORLD chronically imperfect, many things are wrong. Some of them are to be found in colleges and universities. The sole point that matters is: what are those wrong things and what can be done about them? To a Catholic spectator, few queries can seem more important, for if the kind of "civilization" professed on the campus is inimical to Christianity, there must result some apostasy and much hostile environment. One may look upon the secular university or college either as a necessary evil, or as a missionary opportunity, or as a victim of the times, or as Sodom Model 1936. I am not deciding which of these views is correct. But it would seem wholly unwise to base the conclusion upon myths. One can hardly face either the menace or the opportunity intelligently without some dependable impression of what it is.

For these reasons I turned confidently to Mr. Dan Gilbert, author of "Crucifying Christ in Our Colleges," "Evolution: the Root of All Isms," etc., etc. He happens to be an author who has kicked up rather a fuss. Commendations of his work have appeared in publications usually edited with discrimination. One reviewer—in the *Western Catholic*—even went so far as to say that one of Mr. Gilbert's creations was "the most wonderful book that we have read in the last ten years." Having acted on this suggestion, I now find myself (for there is no use wasting time) obliged to declare that, although the motives actuating his writing may be of the best, Mr. Gilbert gives as biased, as unjust, and as rattle-brained an account of what is going on in the American university as one could well imagine.

We must of course deplore the fact that many professors are dunces, and that the biggest dunce is frequently the most formidable agnostic. All of us know men even on very important faculties whose sole reason for existing is the dissemination of error. Going a step farther, we may legitimately give warning that the trend away from orthodox Christianity has not yet been halted, and that now an additional giddiness of philosophic temper is manifest among large groups of intelligentsia, promising much evil for the future. But I hold—and hold on the basis of first-hand knowledge—that interest in religious verity is more alive in the colleges than it is anywhere else in the United States. It has doubtless been hard occasionally to inoculate youth against the virus of the professorate; it has been far more difficult to preserve the college from youth, as we in New York currently bear witness. The disease is deeper than the skin of any lecture. It is the malady of a generation. That the cause is in part the eagerness of Protestants to entrust education to the State cannot, of course, be stressed too frequently.

There need be no waste of space concerning Mr. Gilbert's views on esthetics, history, pedagogy. The real point is whether the conflict between science and religion chronicled in "Crucifying Christ in Our Colleges," et al., is fact or fiction. On this topic Father Martin Healy, graduate student at Louvain, with the help of one of his former professors in the Seminary at Huntington, has been good enough to furnish me with notes. The rest of the present article emanates from him, though for the sake of appearances no quotation marks are used.

The purpose of Gilbert's book is "to elucidate what is taught in the lecture room as the direct cause of what is practised on the campus, and illustrate the manner in which anti-Christian teachings cause students to lead anti-Christian lives. . . ." "For every indictment I have levied against university professors I have proof," writes Mr. Gilbert in "Crucifying Christ in Our Colleges," pages 17-18. The "anti-Christian lives" which he describes are those of his friends and of his friends' friends. The "anti-Christian teachings" are culled from college textbooks, references and "damaging statements by professors discovered in students' notes." This last source constitutes the flimsiest sort of evidence. Our youthful (he is twenty-four) crusader's proof of the "anti-Christian teachings" must rest then upon his textual quotations. Their formidable array has proved perfect bait for unwary apologists—Protestant and Catholic—whose flattering recommendations are used effectively to advertise the second edition.

We may remark in passing that the argument from consequences needs careful handling—causal and casual look so much alike, *post hoc (ergo) propter hoc* is so human a weakness—an infinitely more careful handling than it has received from Mr. Gilbert. Limitations of space compel us to restrict our attention to the evidence of "anti-Christian teaching," and that in only some of the biology texts quoted. Such a restriction is not unfair in judging one who believes "Evolution the Root of All Isms," particularly since it is quite enough to destroy one's confidence in the other quotations. Mr. Gilbert's methods, his attitudes, his philosophy, disqualify him as an ally of, or source for, the Catholic apologist, at least.

On pages 49-50 of "Crucifying Christ" we read:

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Evelyn studied zoology. Later, when I conversed with her during the summer recess, she avowed that evolution is positively true; that there was no creation and is no Creator; and that humans, like other animals, are only complicated machines. She said that she was convinced of these things while studying zoology, explaining in detail how the textbook itself, besides the professor and many of the reference books used in the course, teach these things as true. The textbook used in the course which she studied, "Outlines of General Zoology," by Horatio Hackett Newman, professor of zoology in the University of Chicago, impressed her with the view that "life is no more than a set of chemical reactions. . . . The majority of biologists of the present time have adopted the Mechanistic Theory . . . [that] life is to be explained on the basis of the laws of physics and chemistry. . . ." In arguing for the contention that life is only an organization of chemical substances, this textbook states: "If life is no more than a set of chemical reactions, in what way does it differ from the non-living? We may, I believe, answer this query by saying that the difference lies in the quality of the chemical activities and in the organization of these activities." From this textbook Evelyn learned that the "vitalistic hypothesis" that man has a soul "may be, and is still, held as a matter of faith; but we cannot call it science without misuse of the word."

The context of these excerpts will enable us to judge the justness of such dealing with Newman. Professor Newman, a believer in religion, was one of the experts at the Scopes trial in Dayton, Tennessee. He affirms:

> Certain writers have entertained themselves and their readers by pointing out instances of the supposed ability of various lifeless materials to perform acts approximately equivalent to those claimed to be purely vital in character. . . . Any attempts to break down the line of demarcation between the living and the lifeless are at the present time quite futile and are interesting chiefly as examples of ingenuity; for the line between the living and the lifeless is sharply drawn. . . .

And then writes (page 47):

> The majority of biologists at the present time have adopted the Mechanistic Theory as a working hypothesis but are none too sanguine as to the adequacy of this theory to give a complete explanation of all vital phenomena. They feel that any theory that has been so fruitful an incentive to research is worthy of retention as a working hypothesis so long as it continues to yield results; yet one cannot but agree with the position taken by a prominent American zoologist, "that the mechanistic hypothesis or machine theory of living beings is not fully established, that it may not be adequate or even true; yet I can only believe that until every other possibility has really been exhausted, scientific biologists should hold fast to the working program that has created the science of biology. *(sic)* The vitalistic hypothesis may be held, and is still held, as a matter of faith; but we cannot call it science without misuse of the word." The whole question is well summed up in a recent discussion by Professor Woodruff: ". . . All [biologists] will undoubtedly admit that we are at the present time utterly unable to give an adequate explanation of the fundamental life processes in terms of physics and chemistry. Whether we shall ever be able to do so is unprofitable to speculate about, though certainly the twentieth century finds relatively few scientists who really expect a scientific explanation of life ever to be attained or expect that protoplasm will ever be artificially synthesized."

What a criminal abuse of a text! "Working hypothesis" seems to mean nothing to Mr. Gilbert. That were the kindest interpretation to put upon its repeated omission. The biologists' confession of the limitations, the tentative character and possible untruth of the Mechanistic Theory, even as a working hypothesis in zoology, have been implicitly denied. Note, too, that "vitalistic hypothesis" has been identified with the doctrine "that man has a soul." In doing so Mr. Gilbert is not alone, but he is not fair to his text, and what is more, he cannot possibly be considered a clear reasoner. For the Scholastic thinker, there are acceptable and unacceptable varieties of vitalism and of mechanism. Scientific and philosophical planes of investigation must not be confused, and the theories or solutions offered on these respective planes, are identified only by the uninformed. Mr. Gilbert, as well as some of those "Pied Pipers" he assails, ignores very real distinctions which sound philosophers and Catholic theologians are compelled to make under force of objective evidence. If, for example, "mechanism" or the denial of "vitalism" automatically implies the negation of man's soul, what are we to think of the following?

Father Maher's article on Life in "The Catholic Encyclopedia," Volume IX, declares in part:

> . . . Three of the most eminent Italian Jesuits, in philosophy and science, during the nineteenth century, Fathers Tongiorgi, Secchi and Palmieri, recognized as most competent theologians and all professors in the Gregorian University, all held the mechanical theory in regard to vegetative life.

Maher himself voices the traditional point of view when he writes:

> . . . Respecting the nature and immediate origin of life, the Catholic Church is committed to extremely little in the way of positive definite teaching on the subject.

And his confrère, Father Burdo, grants ("Archives de Philosophie," VI, 1, page 4):

> The mechanist is not necessarily a materialist. He can, without inconsistency, remain a spiritualist and a theist, if he admits that the specifically human

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psychism transcends matter, and that physical laws, like other laws, suppose a law-giver and ordainer.

And Father Wasmann was careful to note ("Modern Biology," page 249):

> The reasons for regarding the machine theory of life as untenable are therefore not theological but scientific.

A great layman, Sir Bertram Windle, told the readers of the *Dublin Review* (April, 1918):

> . . . Though some have foolishly thought otherwise, the question of Vitalism is in no sort of way involved in theological questions any more than is that of abiogenesis.

Father U. A. Hauber, after defending the theistic mechanistic conception of lower forms of life in the *New Scholasticism* (July, 1933), goes so far as to say:

> The Scholastic philosopher, if true to the principles of Saint Thomas, will gather into his treasury the findings of the materialistic mechanists and make those findings an integral part of his *philosophia perennis*.

And Father Connolly of the Catholic University writes in the July, 1929, number of the same review:

> As a methodology, mechanism does make for progress in discovery, and as long as it is regarded as a "methodological fiction" no great harm can follow.

Evelyn claims to have learned from her textbook "that evolution is positively true," that there was no creation and no Creator. Professor Newman in his thirty-fifth chapter (pages 402 ff.) discusses organic evolution—how it is popularly misconceived and in what sense the principle of evolution is proved. This is not the place to evaluate all that Newman writes. We are simply interested here in the justness of the charges made by Evelyn and Mr. Gilbert. On pages 402 ff. we find among other very sound observations:

> It is our established belief, after mature and conscientious reflection, that there is no real conflict between evolution and religion. The only conflict exists between what might be called false elements in both fields. . . . Conflict arises from inadequate knowledge as to the realities comprised within both fields.

On pages 405-406 he quotes both Darwin and Conklin on the grandeur of the conception of God's use of evolution in His creative process. On page 407 we read:

> In conclusion, let us say that evolution as a principle is as definitely proven as is any other great scientific generalization or natural law. The nature of the proof of evolution is this: that using the concept of organic evolution as a working hypothesis, it has been possible to rationalize and render intelligible a vast array of observed phenomena, the real facts upon which the principle of evolution rests. . . . In other words, the working hypothesis works, and is therefore acceptable as truth until a more workable hypothesis takes its place. . . . There is no rival hypothesis except the outworn and completely refuted one of special creation, now retained only by the ignorant, the dogmatic and the prejudiced.

Is there any evidence that Evelyn or Mr. Gilbert ever read that chapter of Newman? Can he be fairly charged with teaching Evelyn that there is no creation and no Creator? Is there not a very considerable difference between creation and "special creation"? True, very many believe they must choose between God and evolution. This sad fact in many cases is understood in the light of the truth of Erasmus, so repeatedly urged by Father O'Brien. "By identifying the new learning with heresy, you make orthodoxy synonymous with ignorance." ". . . Il est aussi dangereux de nier trop que d'accorder trop," wrote Père Teilhard de Chardin, in an excellent article ("Que faut-il penser du Transformisme" in *Revue des Questions Scientifiques*, January, 1930, page 90), with all the experience and authority that are his—an article which ought to be better known.

Space does not permit citation of other passages from Mr. Gilbert in which the same haste to read into an author's work conclusions not really there is evident. In discussing problems of "spontaneous" generation and evolution it is not always easy to distinguish between natural science and philosophy, or to tell when a scientist or a philosopher has wandered into unfamiliar terrain. But the following description of Evelyn's response to a professor's subtle suggestion shows Mr. Gilbert at work ("Crucifying Christ," page 50):

> And from her reference text, "An Introduction to Zoology," by Robert W. Hegner, professor of protozoology in Johns Hopkins University, she learned: "The scientific world . . . maintain(s) that living organisms are really machines, . . . scholars . . . are opposed to the idea of vitalism, which presupposes the presence of some vital principle . . . living organisms are . . . 'chemical machines' . . . which possess the peculiarities of automatically developing, preserving and reproducing themselves."

Now let us turn to Professor Hegner and read the passage on page 23 which aroused the Gilbertian ire:

> The scientific world now contains many scholars who maintain that living organisms are really machines, and are opposed to the ideal of vitalism, which presupposes the presence of some vital principle. One of the leading investigators in this field claims that living organisms are to be considered as "chemical machines, consisting essentially of colloidal material, which possess the peculiarities of automatically developing, preserving and reproducing themselves." Another prominent zoologist makes the following statement: "I say again, with all

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possible emphasis, that the mechanistic hypothesis or machine theory of living beings is not fully established, that it may not be adequate or even true; yet I can only believe that until every other possibility has really been exhausted, scientific biologists should hold fast to the working program that has created the science of biology. The vitalistic hypothesis may be held, and is held, as a matter of faith; but we cannot call it science without misuse of the word."

And two pages further on Professor Hegner concludes:

> These instances are sufficient to show that the mechanistic point of view is a much more progressive one than the vitalistic. Through its influence scientists have been able to prove that a large number of the activities present in living matter are subject to definite laws, many of which have been known for a long time to physicists and chemists. However, this method has not explained all vital phenomena, and perhaps never will.

Surely it is obvious enough that Mr. Gilbert has experimented with the original. In the first place he leads us to believe, with an utter disregard for the context, that Professor Hegner defines complete mechanism as the universally accepted doctrine of the scientific world. Secondly, by omitting important phrases, Mr. Gilbert conveys the impression that the professor has exaggerated beyond the bounds of truth the number of mechanists. "Many scholars" becomes the whole "scientific world"; and through a further omission and the subtleties of juxtaposition the viewpoint of "one of the leading investigators" becomes the doctrine of "scholars." True enough, Mr. Gilbert has indicated with dots omissions from the text!

The reader of "Crucifying Christ" will profit if he compares what is cited on pages 37-38 from Holmes's "An Introduction to General Biology" with the original. He will then see that Mr. Gilbert, in his anxiety to make a point, deletes from these as from other writers the qualifying statements by means of which alone the exactitude which is the aim of any scientific writer can be attained. They no longer sound like men of science, but like prejudiced, narrow and unscientific barnstormers. But the worst case we have so far unearthed is this:

> She was taught (from the reference text, "Outlines of Evolutionary Biology," by Arthur Dendy) that "chemistry and physics will ultimately yield a complete explanation of vital phenomena . . . the living organism is demonstrably a piece of elaborate mechanism."

And here is what Professor Dendy says, on pages 19 and 229 (n. b.!) of the text cited:

> As a matter of fact, the more we study living organisms by actual observation and experiment, the more fully we are able to interpret their behavior in terms of physics and chemistry, but this is a very different thing from saying that chemistry and physics will ultimately yield a complete explanation of vital phenomena. . . . The mechanist can hardly deny that there is some real difference between the living and the not-living, and the vitalist must admit that, so far as chemical and physical analysis can take us—and that is a very long way—the living organism is demonstrably a piece of elaborate mechanism.

Homer nodded . . . but he was no match for Mr. Gilbert.

Mr. Gilbert's books have already misled many of his readers. Were his sphere of activity limited to the world of science or secular literature, it would be deplorable enough. But he has entered the domain of Catholic literature. He has been allied with Catholics in their pursuit and defense of truth. His books are displayed in Catholic bookstores. But surely his attitudes, his methods and his philosophy are not worthy of the Catholic cause. Abstracting altogether from the orthodoxy or heterodoxy or mechanism or evolution, or abiogenesis, about which much might be written, I ask if Catholics, who have learned by bitter personal experience the sting of misrepresentation, howsoever sincere it may have been, dare welcome such an ally? Newman the convert long ago wrote wisely: "He who believes Revelation with that absolute faith which is the prerogative of the Catholic is not the nervous creature who startles at every sudden sound and is fluttered by every strange and novel appearance which meets his eyes. He has no sort of apprehension; he laughs at the idea that anything can be discovered by any other scientific method which can contradict any one of the dogmas of his religion."

Sophisticated Reflection

Let us ask ourselves, before we begin
The circuit again, is it worth our while
To risk the old scratches on soul and skin
For the doubtful nourishment of a smile.
For the fading glory of wild embraces
Is it worth our while to risk the slow
Disintegration of our graces,
And the repetition of all we know?

We shall answer, I think, O yes! O yes!
There is always a difference, though frail, though slight,
And when the danger of pain is less,
Does love not seem correspondingly trite?
Let us exercise no more acumen
Than is needful for an enchanted year.
Let us not aspire to be more than human,
But, while we can, hold each other dear.

HELENE MULLINS.

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MAMA'S BOY

By HARYOT HOLT DEY

THE MOTHERS are ignominiously dramatized by the playwrights while the teachers in the public schools refer to them in silent scorn. Teacher says that the boy's mother accompanies him on his way to school, carrying his books for him, and on rainy days at the noon hour brings food for her darling, and all but feeds him. Teacher says the mothers will be held responsible for a generation of mollycoddles if something is not done about it. Teacher says it is a scandal and that it is a question of laps—mother's lap. Teacher says that there was a time when a lap and what happened there became a remedial measure, when a boy was stretched prone and the slipper applied. But no more. Mother's lap! Why, even a watch-dog can be ruined, deprived of his vocation, by a lap.

The other day a meeting was held by the New York Child Study Association in defense of scoffed-at parents. A book entitled "Parents' Questions" was released. It is a volume in which 200 questions asked by parents are answered by seven child experts. Satire and controversy added interest to the subject under discussion, "The Revolt of Parents." It was acknowledged that the child is in the saddle. A one-act play depicted a situation in A. D. 2025, in which a thirteen-year-old girl calls at a State Employment Agency to engage a couple of adults to preside over her home. A man and a woman seeking the job were questioned as to their ability to do homework, care for white mice, cook the food the children like, and let the children do as they please. They were to have one evening off duty every week. The girl indignantly rejected the applicants when she discovered that they were her own parents.

I heard a sixteen-year-old girl say that when she grows up and has children of her own, they will not speak to her as she is permitted to speak to her parents. So as the pendulum swings there is always hope. Perhaps she will appear to be careless about whether he eats or not, and will be willing to wait until he is hungry. Perhaps she may be something of a practical psychologist herself, and so be able to distinguish between expression and vandalism, as when her children express themselves by tearing off the shingles from the roof of the new garage next door, or dig up the neighbors' gardens when no one is around. Activities that once classified as mischief.

I am several kinds of a mother, including such as stepmother, foster mother, grandmother, stepgrandmother, mother-in-law and what have you? I live in the watch-tower where grandmothers are privileged to live and watch the world pass by. Now, what is the answer to the question about the bringing up of a boy? I will tell you: unless your boy is being fitted to fight the world, that is, to feel the personal responsibility of wishing to learn how to earn a living, and of standing on his own two feet, then you have failed. If you are so situated that you can give him a college education, you should feel no hesitancy in getting it across to him, in some way, that the first element of manhood to be incorporated into his system is that it is off the record for a man to accept money from a woman, even though the woman be his mother. This sounds hard? It will at least set his thinking machinery in action. The idea will not contribute to his happiness. If he goes to college in order to indulge your ambition for him, it were far better for him and for you to offer his services to the corner grocer where he will learn to report promptly, learn to tie up bundles, sweep out, and do any of the things done in grocery stores. And get him up early in the morning, too. That's the important point!

We have a nation full of boys just out of college with nothing to do, most of them laboring under the delusion that life owes them a living; a delusion that life is easy. Life easy? That's the joker. How came he by that spurious idea? Certainly life isn't easy. Life is a battlefield, a place where every man fights with himself. I have a faithful colored woman who comes occasionally to polish up the watch-tower. Her name is Lucy. Lucy says she thinks a war might not be such a bad thing, since it would kill off a lot of useless men. Of course we both laughed, for wisdom and wit often travel together. But—all the same—what did some old cynic (or wasn't he a cynic?) say when our American boys went over seas? It sounds terrible, but he said it: "More men will come back than went over!" In the light of subsequent events it has no pleasant sound. I am sorry!

The mother and boy living next door had a problem—at least the mother had. The boy was past twenty, and as something had happened at the college, and he was at home, all day he rested on the couch reading books. Eat, sleep and read. Pretty soft! The mother roused herself and prevailed upon him to go with her to the university to consult a psychoanalyst or a psychiatrist or someone who had ideas, and as it was something connected with a university, he indulged her by going. The professor of complexes and inhibi-

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tions took up the case with zeal, and when he had finished his investigation, he remarked to the mother, in the boy's presence: "Madam, your son is so spoiled that he is rotten!" Ah, well, this is not the end of the story. Along came an opportunity for the boy to go with a group of engineers into a far country somewhere to carry their tools. The boy wasn't keen about it, but the mother grew hard in her heart and pushed him down the elevator shaft—figuratively—and he was away two years. You should have seen him when he came back! There are some men you just can't describe. There are no words. The boy had graduated from his mother's lap.

Last summer while lying in a hammock on a vine-covered piazza in a mountain resort, the following conversation floated to my ears:

Feminine voice: "I think, my son, it would be fine for you to go to sea."

A man's voice: "You mean a tour around the world? . . . That would be swell."

The feminine voice: "'A tour around the world'? Certainly not. . . . Join the navy, or go on a freight ship, and earn your living."

Mannish voice: "What! Leave you, Mother?"

Her voice: "Leave me? Certainly leave me!"

The voices faded. I heard no more, and I understood. Another lap! A dispossess notice! Hurrah! Funny how they have to be kicked out!

Something is wrong in the picture; but must the mothers always be that something? The mother complex we hear such a lot about is but the aftermath of indulgence in childhood. A boy is a perfectly well-intentioned person. For example:

He wanted a new ball bat, and he came running in to ask for the money to buy it. Mother was scrubbing the kitchen floor, and when he made his request she asked him what she was doing.

"You are scrubbing the floor," he replied, wondering what that had to do with it.

"Why am I scrubbing the floor?" said mother.

"To make it clean," he ventured.

"That won't do," she parried. "Guess again."

"You are scrubbing it because you want to."

"Your answers are all wrong," said mother. "I will explain to you why I am scrubbing the floor. I cannot spare the money to pay a woman to scrub it. Do you think it would be right for you to take the money I must save by scrubbing, and use it to buy a ball bat?"

His face cleared, and instantly he replied: "Sure, Mother, I wouldn't take it." It was as easy as that. He ran out satisfied, and he did not forget it.

It seems rather harsh and unfair that life should betray the mother's best intentions, converting them, or diverting them, or perverting them into horrible mistakes for her to reflect upon, the results allowing her no alibi.

I have several business callers who come at different times to the watch-tower: the grocer's boy, the laundryman, the butter and egg man, the milkman, all young, and we occasionally enter into polite conversation. The milkman particularly interests me; he is intelligent, upstanding, direct, self-confident. One day I inquired how he liked his job, and if it measured up to other jobs. It's a story. He said his grandmother gave him the idea. In a letter to him the wise grandmother said:

"Do not regret that you cannot go to college. Many of our most useful, most highly respected citizens never had a college career, and still are successful men. I recommend that you start in by being a milkman. This may sound to you too simple and too humble a calling, but I know of no occupation having so many virtues mixed in with it as the job of delivering milk. . . .

"In becoming a milkman you place yourself in line of service to thousands of persons daily, a strong point in psychology. You are compelled to rise early both in summer and winter, thereby breaking the mesmerism of self-indulgence, a power which always militates against success. You associate with the horse, God's best gift to man—and a rare privilege these days. You drive about in your private equipage, a gay little four-wheeler, that goes rattling through the city streets while everyone but yourself is asleep. You have the rare experience of peace in a great city.

"You keep company with the morning star, an illuminating and inspiring experience. As you look up at the wonder of the morning star on cold, clear winter mornings as you drive through the streets of a great city, you will gain ideality. You will recall the verses in your Sunday school lesson about the morning stars singing together and the sons of God shouting for joy. You will all at once begin to understand the meaning of it. You will begin to whistle, and then you will desist for fear of waking a sleeping city. Here again is a sign of your own unfolding. A wondrous lesson is in the consideration of the rights of others—a strong point in ethics.

"Here too is a business that demands a perfect system of accounting, for you must keep a correct record of the doorsills on which you deposit the blessed white bottle, without which the breakfast tables of a great city would be a total failure. . . . I have not touched upon the really generous salary the milkman's job commands. You may investigate that for yourself. . . ."

The foregoing is merely a preamble to a new slant on the old adage about loving not wisely but too well. Let me close with a query. If male teachers cannot be engaged to teach manhood, then possibly the mothers can be instructed?

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CATHOLIC ACTION IN KANSAS

BY MARY ISABEL WINSLOW

SOME years ago the value of Spanish in everyday life was brought home to me in a most interesting way. I was teaching Spanish in a small private college in western Kansas, in a town situated in the middle of the Western plains and best known probably for its grain elevators and conjunction of railroad tracks. In the business district I had often noticed the relatively large number of dark-skinned people to be seen hurrying along the streets or standing in small groups outside of the cheap movie houses. I knew that they were Mexicans, but beyond that I did not penetrate until one day in the autumn of 1928 I received notice from the dean of the college that a movement had been started by the Bishop of Concordia to establish a mission among the Mexicans. It would be necessary for the Sunday school teachers to know some Spanish, and for that reason the Bishop had called on the Spanish students in our college to enlist their help.

Our little group was to go to the Mexican colony on alternate Saturdays and Sundays. Twice each month a missionary priest, a native of Zaragoza, Spain, came and said Mass for the colony, and in talking with him I learned many things about those to whom he ministered. I learned, for example, that the various railroads had imported these Mexicans from their native country and, having lured them to a northern climate with promises of continued labor, would lay them off with astonishing regularity. Also that there was a huge cold-storage warehouse where chickens were prepared for the markets, a task which supplied the women with a certain amount of seasonal labor, and that outside of these two occupations there were practically no ways of earning money for either men or women.

It was a problem that the town had failed to solve, and which fell naturally into the hands of the missionary workers. With the help of the priest we divided the children, on that first day of instruction, into groups according to their sex, age and ability to speak English; and since the youngest ones who had never been in school spoke only Spanish, it was my duty to form a class of the tiny five- and six-year-olds, while the college students taught the older boys and girls. It was not long before we all counted many friends among the children and young people of the Mexican community, and through the children we soon came to know their parents.

One Sunday shortly before Christmas the priest spoke to me of the awful poverty that he had seen in some of the homes—a poverty the more terrible, perhaps, because due to the code of family honor it must remain unknown to the world at large. The one relief agency in town at that time was hardly adequate to supply all the poor homes with Christmas cheer, and I asked him to give me the names of the neediest families in the tiny parish. "Let us visit them, and you can see for yourself," he exclaimed, delighted with my enthusiasm.

Across the tracks and up the steps of an old and dilapidated box-car now propped on blocks instead of wheels, we went, the young missionary, my two assistants of the day and I, to visit the Garcia family. There were three tiny rooms, in which the lack of air was almost unbearable; and the last of these, farthest from the door, served as a bedroom for the dying mother. Huddled in shawls, she lay on the hard, narrow bed, her cheekbones painfully prominent and her great dark eyes fixed on the unwonted visitors. The priest spoke to her in rapid Castilian and her reply was to me unforgettable. "Whatever you may wish to give us we will receive joyfully," she said, and lay back exhausted on her thin pillow. Her little daughter, Maria Auxilia, a child of eleven, did the housework, cared for her mother and cooked for the family of eight. She spoke only Spanish and had never been to school. At first she was in an agony of fear and embarrassment before strangers, but I was able to elicit a few words from her and found that like most little girls the world over, what *she* wanted for Christmas was a real doll! This box-car home was one of the most pitiful sights I have ever seen, but in spite of the terrible poverty there was courtesy for the visitor, self-esteem that kept both parents and children from begging, and a spirit of true Christian humility.

Recrossing the tracks we came once more to the church, and just beyond it entered a tiny cottage occupied by a family that was undeniably of mixed Indian and Spanish blood. The mother smiled genially at her unexpected visitors and showed us the emptiness of her kitchen shelves with a stoic calm. Her house was then as always in a state of great disorder, a rare thing among the Mexican women who are remarkable for their ability to produce much neatness in a small space. There were three small children to feed and clothe, and her husband like most of the other men in the community was without work. Poor as she was, she was extremely cheerful, and a promise of food for Christmas made her beam with pleasure and gratitude.

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The Flores family—parents and ten children—lived in a tiny house made of piano boxes, and located about fifteen feet from the railroad tracks. Every train that passed shook the fragile shelter like an earthquake, and clouds of dust and smoke rolled continuously through the thinly glassed windows and under the cracks of the doors. But in spite of all, the children would appear at Sunday school in the cleanest of clothes and with the brightest of smiles. This family managed to exist quite comfortably most of the time and relief for them was but a temporary thing. When we admired the mother's brave attempt at a garden amid the soot and grime of the tracks she promptly broke off the two scarlet geraniums then blooming in the fenced enclosure and handed them to us—a supreme gesture of social grace.

Our last stop was at the home of a poor old soul who was very ill with heart trouble. She had outlived her usefulness but not her good cheer, and as she rocked to and fro before her little stove, her sympathy was all for the visitors who had taken the trouble to come and see her. She regretted there was only one chair to offer us, that she could not do something for us, and especially that she could not talk to us in English.

Upon returning to the school I outlined a plan of action to raise money for these forgotten citizens of the little Western town, which, with the permission of the Dean, I presented to the student body the following day. Before the week was over we had collected $15, with which I proposed to buy a supply of staple and fancy groceries for our four families. In each basket was placed sugar, red beans, rice, a few cans of tomatoes and peaches, raisins, peanuts, oranges and a little candy. The school authorities added some shawls and blankets for the sick people, and other kindly folk donated toys and children's clothing, so that when the baskets were ready for delivery there was quite an imposing array of bundles as well, to be carried over to the Mexican colony.

But although we accomplished more in the way of friendly gestures toward the Mexicans in a few weeks than the residents of the town had done in a period of many years, there was yet more to be done. The American Red Cross had desired for a long time to establish a Mexican community center. They realized that the Mexicans would not go for help to any clinic outside of their own district, and they realized too the danger to the community of the infant mortality rate. The problem of establishing a settlement house which could aid the mothers in caring for their babies and small children was an important one for which no solution had yet been found. For one thing, it was an absolute necessity to have a liaison officer—someone who could speak enough Spanish to make the mothers feel that they had found a friend, someone to explain to them what the Red Cross meant and to urge them to take advantage of the wonderful and protective care it would offer to their children whether sick or well. Already certain incidents had taken place in the town which had made some of the Mexicans fear the interest of the Americans. An unauthorized agency had taken advantage of some of the more unsuspecting Mexicans, and by gifts and food had tried to wean them away from their religion which, for the most part, was dearer to them than life itself. And so the Red Cross, anxious to avoid a repetition of such incidents, knew that they must proceed very cautiously.

The first thing to be considered was a place for the clinic, and thanks to the good-will of the missionary this was settled almost at once. Some months earlier the Bishop had purchased an old frame building, formerly a Lutheran church, and had had it moved into the Mexican district for use as a place of worship. Besides the church proper the building contained at the rear a large well-lighted room with a separate entrance. This the Bishop gave us permission to use for the clinic. At once the Red Cross aided by a number of charitable citizens set to work to furnish the room with curtains, tables, chairs, a stove, scales for weighing the infants and health charts for the walls.

While this work was going on I made personal calls on all the fifty families in the district and urged their attendance at the opening of the clinic, set for a certain Friday in April. Nearly all the families had small children or infants, and without exception were much pleased at the good news of the interest to be taken in them. Some seemed not to understand the full meaning of the gesture of friendliness but promised to come in any case, and everywhere I was received with true Spanish courtesy and cordiality.

When the day of the opening arrived, a fire had been lit in the donated stove, chairs placed around the room, curtains and shades hung at the windows, a rug laid on the floor and a large table equipped with scales and a measuring board placed near the open door. A full hour before the time announced for the opening, the mothers began to arrive, dressed as though for a tea-party, and on that first day there were examined some twenty-seven babies of all ages up to three years and, one might add, in all stages of malnutrition. The routine process of weighing, measuring and examining was gone through by the nurse, then the mother was questioned as to the child's diet, and advice was offered by the doctor as to changes in the food to be given and how to prepare new foods. In the Mexican scheme of life there was no artificial feeding for babies, no vitamin schedule, but at fourteen months of age they were suddenly promoted to share the family menu of uncooked cereals, rice, beans, flour tortillas and an occasional banana!

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The clinic has continued week after week, month after month and even year after year. It is now nearly seven years since its installation, and in that time the Red Cross has given out barrels of codliver oil, orders for thousands of gallons of milk, and has provided dozens of layettes and blankets for those who needed them. During the last four years not a single baby or child has died in this Mexican colony, which can be due only to the fact that the clinic has become a real community center. Better Baby contests have been held and prizes awarded to the healthiest babies.

Twice each year—at Christmas and in the late spring—the Red Cross, aided by its friends, entertains the residents of the Mexican district at a party where the boys and girls themselves provide the entertainment with music and song in their own language, and refreshments are served. Sewing classes are held and one young man gives music lessons. The Sunday school work goes on of course, and most of the young people of high school age are banded together into a sodality whose aim is to do good to the community through a concerted effort. Out of a civic indifference and a *laissez-faire* attitude there has come by slow stages an understanding and appreciation of what America stands for as interpreted by the splendid spirit of the Red Cross.

There are many such communities in the United States, and many such problems that could be solved if only our American students of Spanish or Italian would take the trouble to become acquainted with them. And who shall say that such a knowledge used for so good an end is not worth every bit of effort made by teacher and student?

THE CASE FOR TRUTH

By ARNOLD LUNN

THE FIRST and most important task of the Catholic apologist in the modern world is to reestablish a belief in the absolute value of truth. Our grandfathers began by debating whether certain doctrines were orthodox; our contemporaries ask whether orthodoxy matters.

I was recently invited to address the sixth form at an Anglican public school on the importance of orthdoxy. "Why It Matters What We Believe," was the title of my talk, and my audience seemed surprised when I drew their attention to the fact that education is still based on the old-fashioned superstition that it is better to be right than to be wrong.

A boy who gave 1515 as the date of Waterloo would scarcely mollify his tutor if he remarked, "But, sir, why all this fuss? What does it matter what I believe about Waterloo so long as I behave myself? It is not correct belief that matters. What matters is to be kind and to play the game."

Now if it be better, as most schoolmasters seem to think, to be right rather than wrong about the date of a battle, it may also be better to be right rather than wrong about facts such as the Resurrection. If it be important to know when Queen Anne died, it is important to know what happened when Christ died.

Respect for truth as such still survives among scientists, perhaps because, as one of the most distinguished of modern mathematicians, Professor Whitehead, had pointed out, "the faith in the possibility of science generated antecedently to the development of modern scientific theory is an unconscious derivative from medieval theology."

The scientist who is divorced from Catholic tradition continues to believe by instinct rather than by reasoned conviction in the absolute value of truth. Saint Thomas Aquinas, a rationalist living in the greatest of rationalistic centuries, devotes Chapter xxiii of his "Summa contra gentiles" to a careful proof of the thesis that in the contemplation of truth must man find the principle object of wisdom. Where, however, the Catholic theologian proved, the modern scientist is content with assertion.

"I believe," asserts Professor Julian Huxley, "that the acquisition of knowledge is one of the fundamental aims of man, that truth will in the long run prevail, and is always to be preferred to expediency."

But he offers no argument for conclusions which are by no means self-evident. Nor, indeed, could he defend his conclusions, for his philosophy provides no rational ground for his faith in the value of research irrespective of the practical consequences of the discoveries which reward the researcher.

Nobody criticizes the years of research which led Le Verrier to the discovery of the planet Neptune, a discovery which has added nothing to the wealth, health or happiness of mankind, but the fashion of the moment dismisses as unimportant the research which is occupied with facts of the supernatural order. If, however, truth has its absolute claims, the Christian is fully justified in his conviction that it is worth while to prove or disprove certain doctrines, and to establish or to refute the occurrence of certain supernatural phenomena even if the social consequences of these doctrines and of these facts were as trivial and as unimportant as the social consequences of many great scientific discoveries. Establish the fact that a dead body regained spontaneously its power of movement and left the tomb in which it had been laid, and you have added a new chapter to the history of science more revolutionary in its implications than the relativity theory.

It would therefore be of the utmost scientific importance to examine and report upon the evidence for the Resurrection, even if the social consequences of that belief were not momentous. But they are momentous. If relativity were disproved, the effect on men's lives would be negligible, but the tragic consequences which would result from a disproof of the Resurrection may be estimated by the social consequences which inevitably follow the weakening of belief in the basic facts of Christianity.

It does matter what a man believes both in religion and in science. In religion and in science because truth has its absolute claims; in religion because bad belief too often breeds bad conduct.

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Seven Days' Survey

The Church.—On the 100th anniversary of the establishment of the Ancient Order of Hibernians in the United States, Patrick Cardinal Hayes addressed 2,500 persons gathered in St. Patrick's Cathedral in New York for a pontifical high Mass, May 2. Bishop James A. Griffin of Springfield, Illinois, delivered the sermon. * * * Henri Cheron, former Minister of Justice and Mayor of Lisieux, France, who died last month, was an intimate friend of Saint Thérèse of the Child Jesus when she was a little girl. She begged him to teach her to play the accordion and he often accompanied her while she sang. * * * Thomas F. Mahony, chairman of the Mexican Welfare Committee of the Colorado State Council of the Knights of Columbus, has warned Spanish-speaking persons in the southwest not to seek employment in the sugar beet districts of Colorado, Wyoming, Nebraska and Montana. Mr. Mahony charges that under the contracts offered, labor "will be underpaid and exploited" and that the "federal public relief agencies have been discriminating against the Spanish-speaking people most shamefully." * * * The Board of the International Confederation of Christian Syndicates recently discussed at Brussels the problem of the employed woman. Reports showed that in many countries the wage scale was lowered by means of employing young girls and laid the increasing number of married women outside the home to the low wages paid to heads of families. The effect of colonial expansion on the native worker was also considered. * * * More than 1,000,000 members of Catholic men's organizations in Holland, Switzerland (Italian and German), Great Britain, France, Spain, Portugal, Belgium (Flemish and Walloon), Czechoslovakia (two German-speaking branches) and Canada have sent a message to Catholic organizations in Germany as a protest to the world against the Nazi persecution of religion. * * * The Catholic Council of Social Work in California recently held an important conference on the problems of the mental defective. * * * Archbishop Hinsley of Westminster has advocated that recreational centers in school halls be open every night to keep boys in touch with Catholic influence after leaving school. * * * King Leopold III, the Papal Nuncio to Belgium and a vast throng of clergy and people gathered at Antwerp, May 3, to greet the remains of Father Damien of Molokai.

The Nation.—Labor paraded throughout the country on May Day in about the same numbers as last year. New York's seven-hour procession was longest. Demonstrations were less militant than last year, and the "united fronts" were distinctly more successful. * * * Although the American Federation of Labor's Executive Committee was expected to reaffirm its non-partizan principles, prominent labor leaders were supporting President Roosevelt with increasing firmness. Major George L. Berry's "Labor's Non-partizan Committee for Roosevelt in 1936," which has the collaboration of John L. Lewis and Sidney Hillman, seemed a vital organization. President Green of the A. F. of L. came out strongly for the President, and David Dubinsky, leader of the Women's Garments Workers Union, which has the largest local in the world, left the Socialist party to support him. * * * A federal grand jury indicted two firms and two officers for shipping arms to Bolivia during the recent embargo, and some of the teeth of our neutrality legislation will quickly be tested. * * * Sixteen states plan to create consumer information divisions similar to those of New York and New Jersey. These would publicize facts on the quantity and grading of produce in the state, thus assisting wise buying especially of foods. * * * The National Geographic Society publishes reports on the stratosphere flight it sponsored last fall. A photograph taken at an altitude of 72,395 feet shows the horizon 350 miles away, curved. This is the first picture giving the curvature of the earth. * * * The New York Museum of Science and Industry, testing 25,000 drivers in an effort to further the country-wide safety campaign, finds that headlight glare is the greatest threat to automobile safety. * * * Pulitzer Prizes for achievement in the literary arts and journalism were awarded May 4. Prizes were taken by: Robert E. Sherwood for his play, "Idiot's Delight"; H. L. Davis for his novel, "Honey in the Horn"; Robert P. Tristram Coffin for his poems in "Strange Holiness"; Professor R. B. Perry for "The Thought and Character of William James"; and by Professor Andrew C. McLaughlin for "A Constitutional History of the United States."

The Wide World.—Serious financial disorder was predicted in France when the outcome of the last elections became known, and M. Blum quashed all doubts as to the readiness of his Socialist group to form a Cabinet and govern. It would appear, however, that the political upset is less impressive than had at first been supposed. There are 71 elected Communist deputies, but there will either have to support the new government in the regular parliamentary way or pave the way toward a dissolution of that Popular Front to which most of them owe their victories. The principal phenomenon appears to be the weakening of the Radical Socialist party, but this is not necessarily interpreted as a chronic decline of moderate sentiment. France has so far resisted the strain of bad times much more successfully than had been predicted. * * * Emperor Haile Selassie fled from Ethiopia to French Somaliland and then boarded a vessel bound for Palestine on May 4. The collapse was sudden, being apparently the result of serious disagreement among Ethiopian chieftains and tribes. Rioting and looting mobs prowled about Addis Ababa, and the American Legation faced serious trouble. Minister Cornelius Van H. Engert turned women and children over to the British for protection, but refused to quit his post. Italian troops entered the city on May 5.

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It was predicted that a puppet emperor would be appointed. * * * Associated Press dispatches blamed serious riots in Spain on the spread of calumnious assertions that nuns and priests were giving poison to children. Most of the trouble occurred in the outskirts of Madrid, where gasoline was used to destroy a number of churches. Two nuns were slain attempting to lead children to safety from a blazing school building. Churches were also burned in Cadiz, and scattered actions against priests were reported from the provinces. * * * Speaking to crowds assembled in honor of May Day, Chancellor Hitler expressed indignation at foreign press statements that Germany was contemplating attacks on Austria and Czechoslovakia. In response to the question as to who the "elements" were to whom these "lies" could be traced, the crowd shouted "Jews." * * * Austria, not yet recovered from the "Phoenix scandal," caused by the financial collapse of the nation's largest insurance company, heard that the government had created a "Hapsburg fund" by pooling the properties and securities now the legal property of the royal family. It had previously been asserted that Otto and his mother were living in dire poverty.

* * * *

Congress.—President Roosevelt, announcing his general support of the Wagner Housing bill, said that notwithstanding his approval of the measure, the administration considers only two items on the "must" legislative program: taxes and relief. Senate hearings on the tax measure would indicate that much has to be done before it is passed, but since there are no clear recommendations as to just what, it was expected to leave the Senate in substantially the same form as it arrived there from the House. The "Ickes," PWA, bloc in the House, who want $700,000,000 relief money earmarked for PWA, were seriously opposing the President and the Appropriation Committee, whose bill would make no provision for the Resettlement or Public Works Administrations. Their plan would cost an extra $400,000,000. Outside pressure, notably Father Coughlin, was credited with the House push to bring the Frazier-Lemke Farm Mortgage Bill up for debate. This bill would provide $3,000,000,000 to help tenants buy on easy terms the land they work. The House, after the bitterest debate of the session, put away Hugh S. Johnson's report on New York WPA and set up a third commission to study federal expenditures and administrative machinery. There are already a presidential commission and the Senate Byrd committee studying the same problems. The Robinson-Patman "Anti-Chain Store" Bill passed the Senate easily when certain amendments were accepted. In general, the bill would make dealers selling things for retail trade charge the same price for the same product, eliminating quantity differentials. Amendments provide that the price discrimination prohibitions would not apply "where such commodities are sold to further manufacture and in the production of a new product," nor to perishable goods or milk. The Wheeler Bill, which gives the Federal Trade Commission control over "unfair and deceptive acts and practises in commerce," and power to initiate proceedings without awaiting complaints, passed the Senate. A Virgin Islands bill was introduced, granting universal suffrage and administrative reorganization.

French Materialists.—The background of the Socialists and Communists who in a united front will for the first time control the destinies of French government, is sketched by Mr. Frank C. Hanighen in the New York *Times Magazine,* and he finds them more interested in improving the living conditions of themselves and their children than in a bloody class war that would repeat the scenes of 1793. The industrial suburbs ringing Paris are his special concern, "a confusing and very unesthetic maze of factories, tenements, truck gardens and railway tracks," far from the "gentle enchantment of the Tuileries" and "the average bourgeois" of Paris proper. Forty-seven of these suburban municipalities are Communist, fifteen are Socialist and seven, Radical. A principal distinction between the Communists and Socialists is, he finds, that the Socialists erect handsome town halls while the Communists economize on administrative buildings. Otherwise, both concentrate on ultra-modern, municipal housing projects, hospitals and schools: "in general, the development of the social services." The Karl Marx School of Villejuif is an instance. Of this immense building which dominates not only the town but also the surrounding country, "a truly formidable amount of the outside surface is glass . . . to provide a marked contrast to the old-time French schoolhouses." In one of the smokiest of the Communist suburbs, there is a solarium for the children in winter, and in summer, a camp in the country. "The Communist skyscrapers" of Bobigny are among the outstanding examples of community effort to root out slum conditions. "The skyscrapers are widely spaced, there are no inside rooms and each suite has plenty of light." The general strike, rather than rifles, is envisioned as the main weapon of defense and offense of the united Communists and Socialists.

Toward Reunion.—The *Eastern Churches Quarterly* for April gives an inspiring picture of the work to effect a reunion of the Catholic and Orthodox Churches. It tells of the review *Irénicon,* published in French every other month by the Benedictine Fathers of Amay, Belgium, which during 1935 discussed such topics as the Greek Monastery of St. Catherine on Mount Sinai, Eastern rites and liturgical feasts, Russian spirituality, humanism and canonization in the Orthodox Church. Another bi-monthly, *Echos d'Orient,* discusses the history of the Orthodox Church since the war, the problem of divine simplicity in the East and the West in the fourteenth and fifteenth centuries, and the sources of the history of Saints Cyril and Methodius. *Russie et Chrétienté,* published by the French Dominicans at their center of Russian studies at Lille, is also a bi-monthly. It has been running "a masterly series of articles, in which the whole history of the Russian Church was ably and sympathetically reviewed and from which one is able to understand the historical causes of the present painful position of the Orthodox Church. . . . The way to reunion . . . lies not

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in dogmatic discussion but in mutual explanation, in return to the older traditions of the Russian Church itself and in a development of the mysticism which was once the glory of Russia's monastic shrines." The *Eastern Churches Quarterly* itself is filled with evidences of the terrible persecutions still being undergone by the adherents of the Russian Orthodox Church. It radiates lively sympathy and an interest in the manifold developments of present-day Orthodoxy.

"The Shropshire Lad." — When "The Shropshire Lad" appeared in 1896, relatively few sensed that the first editions of this little book would eventually be among the hardest of things to come by. More than ten years later the beat of its trochees was still being discovered enthusiastically by young students, and the total number of imitations would surely have baffled the expressive powers of a mathematician. In those days a passion for trenchant, epigrammatic phrase characterized a generation which had seen buckets of adjectives poured over almost every sentiment. The poet Housman knew how to carve his metaphors in one word; and the fact that the carving was generally macabre somehow heightened the appeal. Twenty-six years later there was another book, "Last Poems," which of course fell into the multitude of laps which had been waiting that while. All these lyrics were about elemental, quite primitive things, like getting up and harvesting. What was naturally enough less apparent was the literary background from which their phrasing came—a background Housman transformed with an artistry and genius which delight the observer of such matters. A. E. Housman was born on August 26, 1859, was named professor of Latin at University College, London, in 1892, and finally settled down to being a Cambridge Don in 1911. He, like Gray and Pater, was a bachelor dedicated to his college rooms. A hymn, "For My Funeral," was sung in Trinity College Chapel:

"O, Thou that from Thy Mansion,
Through time and space to roam,
Dost send abroad Thy children,
And then dost call them Home;

"That men and tribes and nations
And all Thy hand hath made
May shelter them from sunshine
In Thine eternal shade;

"We now to peace and darkness,
To earth and Thee restore
That creature that Thou madest
And wilt cast forth no more."

Gallant Farewells.—A nervy photographer's flashlight bulb exploded near the classic features of Arturo Toscanini, ending on a most unmusical note the farewell concert of a director whom New York has honored as it did no other musician. Thousands waited more than twelve hours for a chance at the available tickets, thus effectively symbolizing the interest which has been granted Toscanini ever since his first arrival on these shores. The incense-burner which Mr. Olin Downes had wielded so fervently and faithfully in the New York *Times* was no less impressive than the long wait endured by female and male lovers of harmony. Beethoven and Wagner shared the final menu, after which Mr. Lawrence Gilman was moved to fancy that "a group of immortals gathered in the darkness" of Carnegie Hall. The maestro received a silver service and a letter of thanks. * * * Two days later, Professor George Lyman Kittredge, Harvard's scholar of the race of giants, observed May Day by retiring from active lecturing on Shakespeare after forty-eight years. It was reported that "Kitty" did not carry his green cloth bag upon this occasion and that he paused for an ovation. Professor Kittredge, who is now seventy-six and nevertheless youthful, is the father of a long and goodly race of Shakespeare scholars. But possibly his greatest achievement was the piling up of an almost incredibly extensive knowledge of Elizabethan and seventeenth-century cultural history. "Witchcraft in Old and New England" is among those monuments of scholarship which America has raised to awe the world; and yet—unlike some similar monuments—it has form, the legacy of a taste which the older generation rarely lacked. * * * At Union Theological Seminary Dr. William Adams Brown, ardent worker for Church reunion, announced his retirement. Few Protestant divines of our time have written more appreciatively of Catholic life and doctrine.

Catholic Peace Association on Mexico.—The Catholic Association for International Peace held its ninth annual convention last month in Washington. Members from all over the country gathered and the addresses witnessed the vitality and necessity of the doctrines sponsored and also of the organization itself as a fact finding and propagating institution. Subsequently the twenty-first number of the association's pamphlet series has been published—"An Introduction to Mexico." The position is portrayed historically: During, and immediately after the conquest, a social conception or ordered life based on Christianity was envisaged and (in spite of great failures) begun and even matured. This system declined through betrayal of its principles under pressure of a variety of historical causes, the final one being the individualism of the rest of the world. The revolution that came to Mexico seventy-five years ago was, however, individualistic, secular, laissez-faire: more of the worst virus. Decline continued and accelerated. During the newer revolutionary period (1911—) this individualistic error has gradually been more and more repudiated and condemned by revolutionary leaders. "Four situations exploded": landlordism, disorganized and oppressed city labor, foreign ownership and illiteracy. The Catholic program embodied reformation in these fields closely parallel to the program of the revolutionists. "Apart from their vagaries, they want what the Church wants because the Church wants it and because the Church has inspired them to want it; but they think that the real source of their inspiration is against them and they fight their natural ally and spiritual and moral leader." Enemies associate the Church both with the decline of the admittedly

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good order it started and wanted, and also with opposition to radical remedy to create something like it, because under Juarez it fought the individualism of the revolutionaries which, prospering, has been the prime cause of decay and injustice. It is notable that when the persecution increases "the rapid decline of the land, labor and foreign-ownership phases of the revolution" is apparent.

Non-Catholic Religious Activities.—The large majority of the 600 delegates to the General Conference of the Methodist Episcopal Church at Columbus, Ohio, voted, May 4, for a reunion with the Methodist Episcopal Church, South, and the Methodist Protestant Church. Opposition to the plan appeared to be chiefly from those who feared unhappy results from the segregation of the Negro congregations that the plan entailed. The conference also discussed the problem of world peace, the social question and the liquor problem. * * * At the fourteenth biennial convention of the Young Women's Christian Association at Colorado Springs, May 1, it was announced that since the dropping of federal aid to transients 15,000 women and girls had been given food and lodging at 160 Y.W.C.A.'s throughout the nation. Of this group 2,200 required medical attention. * * * The National Council of the Protestant Episcopal Church announced, April 30, that last February's appeal to overcome a deficit that threatened to halt many missionary activities had resulted in nation-wide contributions of $190,753, 150 percent of the campaign goal. * * * In a number of Catholic and Protestant churches in different parts of the nation a special prayer for the persecuted and refugees of the world, which was sent out by the American Christian Committee for German Refugees, was said by the assembled congregations, May 3.

Catholic Encyclopedia.—Volume One—the first of sixteen—of the revised edition of "The Catholic Encyclopedia" has just appeared. The second is due in six months and the remaining will follow at briefer intervals. The first edition came out from 1907 to 1914, an original effort in the field, and proclaimed invaluable by everyone who has used it, Catholic or Protestant, as an amazingly successful work "to give its readers full and authoritative information on the entire cycle of Catholic interests, action and doctrine." Every article in the book has been revised, some deleted, many completely rewritten. Condensation, omissions, avoidance of repetitions, of duplications, of unnecessary cross-references, and a limitation of bibliographies has made room for 680 new articles. It is surprising to a reader of the first edition that there are, in the new one, additions even to the exhaustive religious, biblical and ecclesiastical information. Many more places and persons are dealt with, the secular field being broadly covered. Minor artists seem to get more than a fair allotment of space. Science and scientists receive their just dues. Terms with new importance are elaborated. Selections display the increasing awareness of social problems. Antagonists of the Church receive intelligent treatment. Legal lore is given a somewhat surprising amount of space. The editors and a host of extremely competent and judicious contributors have brought the encyclopedia up to date, effecting the improvements readily possible in the revision of such a work, and bringing it into the field of general reference. Much of this new material was gathered by substantially the same editorial board when the project for the encyclopedia "Universal Knowledge"—not completed—was being undertaken.

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Imperial Italy.—It is reported by the Associated Press from Rome that plans have already assumed their general outlines for Italy's "Roman peace" in Ethiopia. The country will be made a colony of the Italian empire with the government patterned after that in Libya, Eritrea and Somaliland. Premier Mussolini has already said that some 400,000 of the 500,000 Italian troops and workmen of the conquering army would be left in Ethiopia as colonists. Officers will divide the country according to racial characteristics and chieftains who can be counted on to be loyal to Italy may be allowed to retain some of their princely customs and authority; but the real governors will be Italian civil commissioners and district military commanders. Slavery will be abolished and uniform civil and religious liberty established for the country by proclamation. An army of native troops officered by Italians will be organized, not only for local policing and defense purposes but also to add to the fighting power of the Italian army, as the Eritreans, Somalis and Libyans effectively did in the very conquest of Ethiopia. Airfields will be built and airplanes are expected to play an important part in maintaining the Roman peace. The officials in Rome drafting these plans expect Premier Mussolini's corporative state to organize Ethiopia as an Italian monopoly with little chance for outside developers to obtain concessions until Italy's economic and political control is firmly established and predominant.

National Deficit.—In 1932, and during the first three years of the New Deal, the annual federal deficit, which reached a peak of $3,989,496,035 in 1934, has been each year somewhere around $3,000,000,000. The administration has declared that as unemployment and the national emergency subsides the deficit will be pared down so that in two or three years the country will have once more a balanced budget. Secretary Morgenthau's announcement before the Senate Finance Committee, April 30, that this year's deficit would reach an all-time high of $5,966,000,000 therefore came as something of a shock. The bonus, all of which was included, and the invalidation of the AAA were blamed for this unprecedented rise in the excess of expenditure over income by the federal government. Although Congress was responsible for the first and the Supreme Court for the second, this frank statement of the fiscal situation, coupled with a demand for increased taxes, was held by some to be a bold move in the midst of a presidential election campaign. Mr. Morgenthau estimated that the deficit for the fiscal year ending June 30, 1937, would be $2,675,700,000. His 1935 revenue estimate was 4.6 percent low; 1936 estimates are within 1 percent

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The Play and Screen

Adieu à Cyrano

MR. WALTER HAMPDEN has announced that with the close of the present season he doffs once and forever Cyrano's white plume. Will Mr. Hampden blame us if we insist on taking this announcement in, may we be permitted to call it, a Pickwickian sense? Mr. Hampden's Cyrano is not a mere characterization; it is an institution, and an institution should not be dependent on the fiat of any one man, even though that man be its incorporator. And the size and enthusism of its audiences have proved that it is an exceedingly popular institution. Even in New York, a city notoriously hostile to revivals, the audiences have been limited only by the capacity of the house. How much has this been due to Mr. Hampden and how much to the play itself? There are those, and they have been somewhat more vocal recently than in the past, who find Rostand's drama theatric, filled with fustian, informed with a false romance and a sham nobility. Peace to their ashes. To such this is the only answer. Cyrano was not interested in social justice, he knew not the longings of the working class, and he had no desire to stand sexual problems on their head. His ideas were strictly personal. He believed in love, and honor, and beautiful phrases, in friendship, and duels, and—yes, it must be confessed—in war; but he believed also in integrity of character, and he hated compromise and lies and lip-service. He was intolerant and arrogant, perhaps at times there was cruelty in his arrogance—but he was a man.

Of course all this makes him anathema to a certain type of modern mind, which likewise finds his gasconnades puerile, and his figures of speech ridiculous. But Rostand did not write his play for the modern mind—which changes every fifteen years—but for the eternal in the mind, and in the soul. The fact that his gasconnades and his figures of speech are as moving to the great majority of men and women as they were the day they were first uttered proves that their creator was wiser and more enduring than this so-called "modern mind." And so I say peace to the ashes of the modern mind; no Phoenix will arise from them, for they are the ashes of Unbelief. As for Cyrano, all that he believed may not have been strictly admirable, but at least he believed with all the intensity of his soul, and expressed his belief with wit and delightful fancy. He would not have understood a play like "Bury the Dead." He would probably have arrived sword in hand to stop its production. But we can forgive him this. He was not a philosopher or a social thinker, but a soldier and a poet.

Now Walter Hampden makes him just this, and by doing so touches heights he never touches elsewhere. Aside from the first act—an act in which no actor speaking the English language, no matter how admirable the translation, can hope to be successful—Mr. Hampden gives a truly beautiful performance. Of course he reads the lines superbly, especially in the "No, thank you" speech, and in the scene where he pretends to have fallen from the moon; but he does something more than this. He succeeds in evoking the pathos of the man's tortured soul, in investing it with a warmth, a passion, a tenderness, a romantic fervor such as is rare in the modern theatre. And in the death scene he reaches the confines of true tragedy. To say, as some of his critics have written, that he gives merely a performance of good workmanship, is to me absurd. In some of his parts it is his workmanship and his intellectual quality which have dominated, but not in "Cyrano." Walter Hampden's Cyrano, perfectly thought out and articulated as it is, possesses, as its dominant characteristic, emotion. In it, aside from the first act, he feels rather than thinks. That such a characterization should be laid finally on the shelf is unthinkable. Why, in a few years from now, should he not again announce it, this time in conjunction with a Roxane played perhaps—may we utter the pious wish—by Katherine Cornell? (At the New Amsterdam Theatre.)

GRENVILLE VERNON.

The Passing of the Third Floor Back

THE WARM acclaim enjoyed for a quarter-century by Sir Johnston Forbes-Robertson's masterful portrayal of the inspiring play by Jerome K. Jerome is intensified but little, if at all, by this modern version from London, apparently but the framework of the original. The guttural, at times sinister reenactment etched by the suave, polished and coldly deliberate Conrad Veidt hardly approaches the delicate soulfulness that one would expect from the true Stranger. There is, however, some semblance of the lesson which Mr. Jerome's compelling tale unfolded on the frailties of the human being. The Stranger from "the third floor back" moves again in the sordid atmosphere of a troubled world, eventually exerting his benign influence on the pinched inhabitants of a London boarding house, they representing humanity in its segments of selfishness and malice, hypocrisy, vanity, cowardice, persecution and deceit.

Considering the production on its own merits, London's new version is a thoughtful and engrossing entertainment, shorn of much of the superficialities of ordinary motion picture dramas. There is a singular likability to the reflection of the influence each upon the other of an assorted group living in proximity, even though the action moves leisurely, on occasion, in dullness. For the most part there is evidence of but little imagination of direction. The strength of the spiritual implication is never realized.

One Rainy Afternoon

THE FIRST offering of the new producing enterprise of Mary Pickford and Jesse Lasky, two great names of the motion picture, is farcical and romantic comedy of quality and quantity, conducted in a distinguished manner by Francis Lederer, Ida Lupino, Hugh Herbert, Roland Young and a merry group of supporters. The plot is thin, but fast and sparkling, benefiting by a continual flow of unique substantiating detail that is guided by able direction through a romantic flirtation in the Paris of today.

JAMES P. CUNNINGHAM.

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Communications

THE EMPLOYER

Washington, D. C.

TO the Editor: Mr. Mehren's letter in the April 10 issue states that while a dozen Catholic employers were asked to speak at the Chicago Catholic Conference on Industrial Problems only two speakers and one chairman accepted and that not many employers attended. This is true. The success in getting employers was only relative, even if we had more employers present than the statement indicates. Moreover, another speaker was selected by local employers.

A reason given by a Catholic employer in Chicago was that a certain businessmen's association there had advised against it. Perhaps. We had what seemed that experience before. But if Catholic employers are kept out of a Catholic meeting by their secular business organization, it is well to know it.

The letter also says that the employers had a real reason for not coming. It was because at the meeting "they and they alone were held responsible for the ills of the depression." It was because "employers were not bidden to join hands with others in rectifying conditions." I can see how an employer can think that. But objectively it is not true either of the Chicago meeting or of any meeting of the Catholic Conference on Industrial Problems.

An employer can think that way even if it is not true. He hears it said at these meetings that his class has the major responsibility. This is said vigorously, but with less vigor than the incomparable vigor of the encyclical. Other classes and groups are condemned equally vigorously even if for a lesser guilt. He will forget the condemnation of others. He will remember only his own corns.

He hears it said, too, that employers' associations and labor unions should join hands to put order, justice and decency into American economic life. And he sometimes comes to think by some strange quirk that that does not mean what it says; but instead means somehow that if employees are in, employers are out. Encyclical speakers at the Catholic Conference on Industrial Problems want both classes in and say clearly that the encyclical wants both in.

I can understand the sensitiveness. But objectively the complaint is not true of the Chicago meeting, or of any Catholic Industrial Conference. Employers are not alone blamed. For the same reason they are not alone relied on to help rectify conditions! The Catholic Conference on Industrial Problems designs its programs to bring in all of the chief economic phases of Pius XI's encyclical. It succeeds in presenting, in one way or another during the meetings, the analysis of the evil; the chief standards as to wages, prices, incomes, property, etc.; and the methods of organization and government action to establish social justice.

Its programs go the whole way with Catholic social teaching. Not every speech is in the encyclical spirit. For all points of view are expressed. We have also non-Catholics on our programs. But always and at every session the encyclical's teaching on the point under discussion is given at least once.

In all frankness, I must add that we intend to continue to hew to the whole program of Catholic social teaching, exaggerating no part of it and suppressing no part of it. Otherwise we would have no reason to exist.

If I were a Catholic employer or employee or official of an employers' or business or labor association, I'd probably be sensitive, too. But I hope that after a meeting of the Catholic Conference on Industrial Problems, I'd say to myself: "My class, and I, too, are responsible. My class, my group, and I, too, can do something to help. What if one or more speakers ground my corns! At any rate I and my class and my organization are guilty. God be with us! Let us enlist for the duration of the crusade. It is a good crusade." This, at any rate, is the effect on some speakers and attendants at the Industrial Conferences. I, a priest, have left those meetings, often, with this same resolve.

REV. R. A. MCGOWAN.

Cincinnati, Ohio.

TO the Editor: Mr. E. J. Mehren's letter in your issue of April 10 discloses a situation which has existed in the Catholic Conference on Industrial Problems from its very beginning. This writer thought so well of the platform of the conference that soon after its establishment he took out a life membership in it. He has attended a number of its sessions in various cities. At every one of these sessions he was very much disappointed to hear the same sort of talk which Mr. Mehren heard at Chicago. Some of the worst abuse of all employers as a class came from some ordained priests who are supposed to know something about the Church's doctrines on charity.

Some years ago this writer was a member of the Advisory Board of the conference. Even then the executive staff were wondering how to get more Catholic employers to attend the sessions. This writer then pointed out that employers were acting as quite normal human beings in refusing to attend sessions where most of the speakers were trying to kick them into sweetness and light. He also pointed out that mere villification of employers should not be tolerated as it had been theretofore, in violation of the conference's own rules which presumably were laid down by the bishops of the Church under whose auspices the conference functions.

At the same time, as remedies for these abuses of the conference, this writer suggested that its executive managers should warn all who were asked to prepare papers that certain limits of tolerance were laid down in the conference's fundamental regulations. He also suggested that all presiding officers be instructed to see to it that these rules were enforced on injudicious speakers from the floor.

But because the conference's own rules have been persistently disregarded the result is that as far as employer participation is concerned the conference is just a washout. In the opinion of this writer it will continue so until the discussions of the conference will be conducted as the

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bishops expected them to be when they approved the rules. As the sessions are now conducted, employers will, quite humanly, refuse to attend, and the conference will fail of realizing the intentions of the bishops to just that extent.

But even worse than that failure, the conference will degenerate into being even more than it has already become, a favored sounding-board for many who are more intent on villifying all employers as such than they are in promoting the papal ideals of "Reconstruction of the Social Order" on a basis of charity as well as justice.

ERNEST F. DUBRUL.

NIETZSCHE AND THE CRISIS

London, England.

TO the Editor: I have read with great pleasure in the issue of March 13, Mr. "Thomas A. O'Hara's" article on Nietzsche which contains some very acute observations, together with others that are more questionable. Most questionable, e.g., is the statement, that Nietzsche is "the father of a heathen movement," that he has "produced the theory of race," and that his "doctrine is a cultural force in the modern world." Apparently this refers to the Nazi movement in Germany which has claimed Nietzsche as its patron saint, and which now in his name, condemns Jews, Catholics and Protestants alike to the bottomless pit.

In claiming Nietzsche as one of their own, though, his whole doctrine had to be falsified by the Nazis, as anyone acquainted with the philosopher's work will readily perceive. National-Socialism claims to be based upon three ideas: Nationalism, Socialism, Anti-Semitism, all of which Nietzsche condemned in the most violent of terms. Even his Anti-Semitism is of a different kind than that of the Nazi Jew-baiters, for Nietzsche, the first psychologist of our common Judeo-Christian faith (which he considered a slave religion), would certainly have repudiated these politicians, these "flies of the market-place," who burnt Heine's books, expelled eminent scholars and celebrate "pagan" marriages around nightly bonfires in the forests.

It must not be forgotten here, that Nietzsche came from a family of theologians, and that his attack upon our creed was a consequence of intellectual honesty, which he himself thought the outcome of his descent from long generations of decent ancestors. People who came into personal contact with him instinctively felt the exceptional nature of the man: in Genoa he was known amongst the Italians of his quarter as *il piccolo santo* and he himself stated in "Ecce Homo" (Pocket edition, page 24) that he had "never experienced any ill-will from religious quarters," and that "the most earnest Christian had always been kindly disposed" to him.

In remembrance, no doubt, of this kindly disposition of Christians toward him, Nietzsche has written that wonderful chapter in "Thus Spake Zarathustra," entitled "Out of Service," where Zarathustra meets the Old Pope and gets, so to say, an absolution for his godlessness, voiced in the following admirable words (Pocket edition, page 303):

"Zarathustra [says the Pope], Thou art more pious than thou believest with such unbelief! Some God in Thee hath converted Thee to Thy Ungodliness.

"Is it not Thy piety itself which no longer letteth Thee believe in a God? And Thine overgreat honesty? . . .

"Behold—Thou hath eyes and hands and mouth, which have been predestined for blessing from eternity. One doth not bless with the hand alone.

"Nigh unto Thee . . . I feel a hale and holy odor of long benedictions: I feel glad and grieved thereby.

"Let me be thy guest, O Zarathustra, for a single night! Nowhere on Earth shall I now feel better than with thee."

Surely these words were written by a man who knew something of the Faith, who had been imbued with it from birth and through study, who had some right to sit in judgment over Jew, Catholic and Protestant alike. Compared with this super-Christian sage, his Nazi mimics are only sub-Christian heretics, who dabble in theology like children, yet, like dangerous children, because they may set the world afire by playing with dynamite. For dynamite, as Nietzsche once called his message, may be excellent for blasting hard rocks and opening new roads, but in the hands of clumsy bunglers it may only too easily lead to disaster. If the Nazi experiment should bring this about, I beg to warn American readers, not to hold Nietzsche responsible, but his self-styled "Aryan" interpreters of the Fatherland.

OSCAR LEVY.

IN CONFORMITY WITH GOD'S WILL

Arlington, Mass.

TO the Editor: At the outset of this letter permit me to state, in so far as I have ever learned, all my ancestors were Catholic. If to be a Catholic is stigma then I am stigmatized, and thus what I or any Catholic might say or write should be most thoroughly weighed in the scale of Justice. I capitalize the word "justice" because without God there is no True Justice among mankind. I feel no human is infallible in the art of government, be he President Roosevelt, Dr. Townsend, Father Coughlin, Ex-President Hoover, plain Al Smith (a one-time presidential candidate) or any man now prominently mentioned as possible presidential timber in 1936.

Every man thus far named I firmly believe, placing Christ and Christ's Holy Will against their own, against the most powerful false spiritual creation, the devil, could save my country from the utter destruction it must meet if the next President of these United States should dare ignore the Will of God as conscience dictates. Hitlerism, Communism, Fascism, proud royalty or plain democracy would be far preferable than that the Holy Will of God be ignored in the year of Our Lord 1936 by any executive of any country for any most powerful earthly consideration, which such a man must leave on earth at his death, for earthly death is the lot of all mankind.

Please let your readers pass judgment.

FRANCIS E. TALTY, M.D.

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Books

Life, But No Living

The Yankee Bodleys, by Naomi Lane Babson. New York: Reynal and Hitchcock. $2.50.

THIS book belongs to the lusty and growing family of novels which endeavor to repeople the old coast north of Boston with human beings in place of the memoirs and monuments preserved in albums and documents of New England. Certainly, it is full of life. Stretching across seventy-five years, it gives enough courting and seducing, hating and humoring, loving and backbiting, and living and dying to fill anybody's crop. It has plenty of vital statistics that compose a family history but never get into the history books—a hired woman "tough as a pasture cedar," gilded pine cones on a whatnot, sofas with grape clusters on the backs, recipes for tongues and sounds rolled in cornmeal and fried in deep pork fat, talk that is as low and mean and aimless as any talk can be, and stories told of the funny things the man did whose body is cooling off in the parlor and getting ready for the grave. If life were made of these things alone, Miss Babson's book would be a book of life.

But unfortunately it is not. There is plenty of life in it, but no living. Plenty of people, but, save for one piece of granite named Adelia Bodley—and nobody could spoil such an authentic piece of New England—no characters. People grow tall and strong and then fat and soft and old, and die. They work and get along, or drift their way, with no margin of safety or serenity. They fall into quarries and drown, or go to war and die of dysentery, with the sort of aimlessness that would be heinous among animals. They do without religion, without ambition, many of them, and finally without pride. The Bodley family is presented as one of the many New England families that go downhill. But that, precisely, is just what it is not. For no families on earth can go downhill with such splendor and pride as the New England ones. There is a design to the economy of their dissolution. For all its attempt at realism, there is no such design in "The Yankee Bodleys."

The realism is of the ephemeral kind. There are too many details of bellyaches and backhouses. Life can be rank and lusty without maggots, without bloated fish floating belly-up, pigs being stuck and spurting blood, worms in the raspberries at a picnic, and young children talking the empty nastiness that young children sometimes talk. Such things are real, they bulk large in any given day; but the year spreads over them decencies of forgetfulness; and the things that make a family tough and alive are not these at all. Our grandfathers were built like men, and talked like men among themselves. But I venture the guess no Yankee in the whole Union army ever wrote home in a letter to his wife, "Had my pants down six times last night." This, it seems to me, is trying to get the effect of reality by a short cut through the coarse.

The book is not without some artistry of irony. The best of the whole aimless affair is the part at the end

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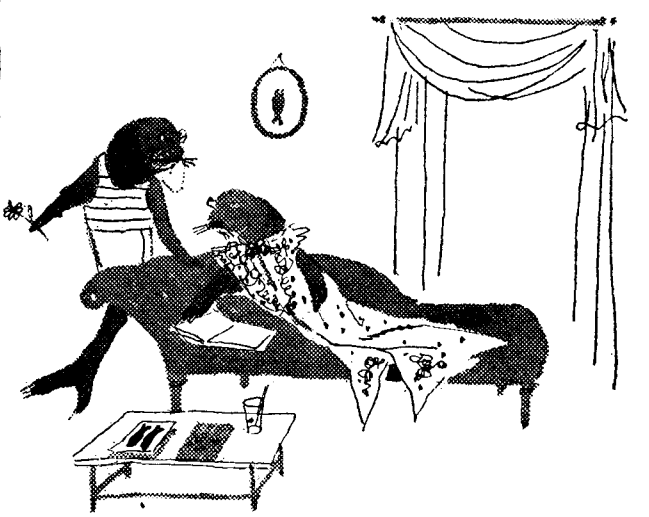

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NEXT WEEK

COEDUCATION, by Paul Bussard, compares John Erskine's new "radical" book, "The Influence of Women—and its Cure," to the encyclical on education issued years ago by the present Pope. He finds them very similar except that Mr. Erskine goes farther in his ideas on segregation than Pope Pius did. Progressive educators seem to be coming daringly close to the idea that men and women are different and that "the same training applied to both of them will do neither of them very much good." . . . Ralph Adams Cram writes a NOTE ON MEXICO telling what he saw of the Church this winter in Mexico. Where he went churches were open and Mass was said and the famous religious festivals were carried on. This noted architect and friend of the Church restricts himself to one inference: "That it would be well for us in this country to place some confidence in President Cardenas and, for the time being, to await events." Mr. Cram, from the experience described here, judges that the "intolerable persecution" of the recent past is likely to diminish. . . . GOVERNMENT AND SOCIAL ORDER, by Johannes Mattern, starts out by making a distinction between government and social order and declaring that "the extent of the functions to be performed by government is found to be in an inverse ratio to the degree of spontaneous social behavior prevailing in the social order." Our present social order is termed unusually frail, and Mr. Mattern tells why he thinks that is true. Salvation—and the only salvation—must come from increased vitality therein, and the relation between government and social order is not so important since it follows a known pattern dependent on other causes. . . . THE CONQUEST OF VINCENNES, by Fintan Walker, explains how the American Revolution spread in the Northwest Territory, instead of becoming a foreign war as it did along the Canadian border. The million-dollar monument in Vincennes, Indiana, which the President plans to dedicate soon to George Rogers Clark, who secured the fort there for the new nation, should have some space on it for the name of Father Pierre Gibault, French priest of the Illinois district who preferred American sovereignty to British. Father Gibault carried the Catholic French and Indians with him so that the military problem was reduced to dimensions which the able and friendly Clark could easily handle.

where an aged Bodley woman, whose people had paid for the lamb in the stained-glass window of the church that had been turned into a Community House, offended by the six-year-old girls who "wiggled their bottoms like prostitutes" in a dance, calmly took her umbrella and smashed the lamb to bits, and marched home.

But this grey northern Massachusetts is a Massachusetts with the soul gone out of it. It is New England interpreted in the radical modern manner, without benefit of design in living or dying. It is not the Victorian coast it is supposed to be. It is not any modern coast, either, for matter of that. It is too bad so much color of homeliness and so many chances to catch people with the life in them have been lost.

ROBERT P. TRISTRAM COFFIN.

Pepys as a Hero

Samuel Pepys: The Years of Peril, by Arthur Bryant. New York: The Macmillan Company. $3.50.

IT IS not long since Samuel Pepys was pictured as an insignificant little fellow who lived in the latter part of the seventeenth century, kept a diary, and spent his days among the dusty records of the English Admiralty Office. But recent revelations have changed all that. For Pepys left to Cambridge University his library and an enormous amount of personal data which lay virtually untouched until Arthur Bryant, appreciating the light it cast upon one of the darkest periods of English history, published "Samuel Pepys: The Man in the Making" (1933) and has now followed it with "Samuel Pepys: The Years of Peril," an even more absorbing study than its predecessor.

Mr. Bryant has completely reversed the long-standing conception of Pepys, establishing him as a man of moral consequence, loyal, brave, generous and capable of awakening in others a devotion as unshakable as his own. Far from being a stuffy understrapper, it was Pepys who remained as executive secretary while Admiralty Commissioners came and went, proving himself the dynamo in the machine, the link between the tentative past of the British navy and an efficient future in which England's mastery of the sea was to be born. Pepys had vision, tireless perseverance, a superb conviction (his foes would have called it an "obsession") as to the necessity for a great fleet. He was incredibly fussy, incredibly diligent, incredibly intimate with every detail of the vast functions of his office.

All this is interesting but not more so than the part forced upon him by the political tricksters, Buckingham and Shaftesbury, who aimed to keep the Catholic Duke of York from the throne and to cripple the power of the crown in the interest of those great nobles who preferred an oligarchy to a monarchy. Shaftesbury sought through Pepys to destroy the little Secretary's friend and former chief, the Duke of York, and among the charges he laid at Pepys's door was that of being a papist. Had not his dead wife had inclinations toward popery, was not a copy of the "Imitation of Christ" seen on his book-shelves, and did he not harbor a foreigner, one Morelli, who was a

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confessed papist and—most probably—a Jesuit in disguise as well?

Pepys met the charges against him by a manful defense in Parliament—of which he was a member—but the Shaftesburian hand was too long, his resources too vast and adroit to be overcome in that fashion. Pepys was sent to prison in defiance of the Habeas Corpus Act, and fourteen months dragged by before he breathed free air again. Instead of wasting this period of detention on fruitless complaints Pepys spent it to such excellent purpose (backed by such resourcefulness and nerve) that he frustrated both the professional informers and the high-placed blackguards who sought his ruin.

For the student of history as well as for the lover of biography this book has value for it reveals at first hand in what infamous ways was brought about what history likes to call the "Glorious Revolution" of 1688.

JOSEPH J. REILLY.

A Philosophy of Life

Individuality in a Collective World, by Barbara Spofford Morgan. New York: W. W. Norton and Company. $2.75.

"INDIVIDUALITY IN A COLLECTIVE WORLD" presents with pretentiousness which is still astounding though not at all uncommon, a too well-rounded philosophy of life, and in its 260 pages it asks an impossible amount from the reader. It does, however, certainly deserve much more than most of the current ideological tracts. The central notion of the book seems to be that individuality "is a process of integration. . . . We derive our theory from the idea that in this indefinable word individuality may be the way in which we both perceive and carry on the mysterious transmutation which is the dynamic of the universe." Individuality is definitely not "the result of forces that play upon the person." Its terrain is culture and its activity integration, "the reestablishment of personal unity which is disturbed in the course of differentiation." Distinctions are made between variation and design; intelligence and reason; the collective mind and a meeting of minds; personality and individuality. It is decided rather arbitrarily that there is a natural aristocracy of the integrated and that the present collective world does not put much premium on becoming integrated, although it gives to the well-integrated an enormous power. Throughout the whole book there is a great amount that must be true. How much is perhaps shown by the practical words, in the long passage on education, which, if they are a true application of principles, indicate much wisdom in the principles.

The author believes she has left out the religious and practical aspects of the problem. This seems only faintly the fact. Although she claims her source is biology, still, the subject is primarily metaphysical. The book would be indefinitely more valuable if it were deliberately correlated to philosophic traditions at one end as it is supposed to be to biological at the other. Mrs. Morgan recognizes Aristotle in a footnote and occasionally, in passing,

DOG-MEN OF DARFUR,

Druids, and Iroquois, it seems, are none of them utterly wrong in the forms their religions have taken. Because every religion is a striving of man towards God, and because God will not forsake anyone that seeks him, there is, in every religion in the world, at least a little truth. Dr. Karrer, a German priest, is the first major Catholic scholar to go seeking it, rather than the error. His book, RELIGIONS OF MANKIND ($4.00), came to us with the recommendation of Karl Adam, and epoch-making does not seem too big a word for it.

Nazis and Communists will be about equally annoyed by Waldemar Gurian's new book, THE FUTURE OF BOLSHEVISM ($1.50). He is quite certain that Nazi-ism is nothing but Bolshevism in a new suit of clothes—so well disguised it doesn't even recognize itself—and that it is going to trouble the world more in this new form than it did in the old. Dr. Gurian is known best by his BOLSHEVISM — THEORY AND PRACTICE ($2.50), published some time ago, and widely praised as the most complete analysis of the subject available.

Mairin Mitchell's TRAVELLER IN TIME ($2.50) has no Einstein in it, but a good deal of fun. It recounts the travels of an Irishman through Spain to Holland, to Poland and Canada and the Aran Isles. He not only sees and describes well, but wherever he goes he makes it his business to find out what Irish people were there before him—last week, or a hundred, or ten hundred years ago, and these are as clearly shown and well described as the present scene. *The Irish Press* liked it: "Never again will I travel in Europe without this book. Those who hope to travel, or those who have no hope of travelling—which, I wonder, will feel most grateful to her?"

The Spiritual Book Associates have chosen two little books just published by us: THE GATES OF THE CHURCH ($1.00) and THE LIVING SOURCE (75c). The first is a series of sermons by Fr. Martindale, on the reasons why so many people come to the very gates of the Church, and yet never come inside, and why so many of those born within the gates presently go away. The second, by Fr. Paul Bussard, editor of the Leaflet Missal, is written specially for novices, and is bound in silver to match its title.

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does quaint damage to Christian thinkers, but there seems constantly present the widespread tendency to talk about the subject of philosophy without utilizing past philosophic achievement and to present the necessarily restricted findings of personal rumination as a philosophy of life as complete and good and scientific as any. It is probably all in the great modern tradition which conceives of man as obligated to create unaided his own soul, philosophy, religion and god. Without detracting from the very definite and stimulating achievement which "Individuality in a Collective World" represents, one can still admit that the author did not accomplish all that.

Philip Burnham.

The Craftsman

Paul Cézanne, by Gerstle Mack. New York: Alfred A. Knopf. $5.00.

WHEN Paul Cézanne died in 1906 he was little known. By 1914, however, three books of value had been devoted to him: Vollard the dealer's, Mirbeau the writer's and Denis the painter's. Since then there have been others, notably the beautiful evocation by Joachim Gasquet, who as a young poet had known Cézanne in his sunset years, the studies by Fry and Faure, the memoirs of Bernard, and the unforgettable monograph by Meier-Graefe. But no one had written a detailed biography. There were only felt fragments or short, sometimes brilliant, discussions of Cézanne's progress as a painter. Hence the need for a definitive biography such as Mr. Mack's.

He tells us about the shrewd banker-father, once a small tradesman, whose fortune enabled his son to paint without making concessions; about his good and devout mother; his sister; his surroundings in the Virgilian lands of Provence. He details how, born in 1839, Paul went to primary school, at ten made his First Communion and entered St. Joseph's (where, it is said, his first instructor in drawing was a Spanish monk), and how, in 1852, he met Zola. Mr. Mack develops the relationship between the two with great sympathy. He shows how Zola went to Paris in 1858, and from there urged young Cézanne to throw up the law, upon which his father was set, and join him. Thus he makes clear that Zola fortified his younger friend at an important crisis in his life. He traces their friendship through its entire forty years.

He also brings out the loneliness of Cézanne's way. How he gradually drifted away from Zola, how he saw less and less of the Impressionists with whom he had first shown in the sixties and seventies, how finally his name had been all but forgotten in Paris (until Vollard showed him in 1895). He makes us feel, too, the element in Cézanne himself which contributed to his isolation—his fear of entanglements: "On me mettrait le grappin dessus." And he never permits us to forget that Cézanne was irrevocably a Catholic.

We see Cézanne's disappointments and his consolations, then. But we also see his development—from his first romantic works in the *couillarde* (heavy paste) technique of the sixties ("black idylls," Meier-Graefe called them),

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to his lightened palette as a result of his contact with the Impressionists in the following decade, and finally the period when, meditating, brush in hand, putting down light, clear, precise layers of color he created those works for which he will never be forgotten.

The only weakness of Mr. Mack's book is in its discussions of Cézanne's painting. For this one must consult Roger Fry, or Meier-Graefe or, perhaps, Élie Faure. Mr. Mack writes somewhat colorlessly it is true, but he never gets between us and his man. Furthermore, his biography contains considerable material which has been inaccessible before: original letters of Cézanne and Zola, thirty pages of poems by Cézanne in an appendix, and forty-eight half-tone plates which illustrate both the life and work of the subject. But its chief value is that it permits us to stand a little closer to the mysterious and impenetrable springs of the prophetic nineteenth-century painter, "the primitive of the way," Paul Cézanne.

JEROME MELLQUIST.

Good Correspondence

Letters to Harriet; edited with Introduction and Conclusion by Percy MacKaye. Boston: Houghton Mifflin Company. $3.50.

THE DISCRIMINATING reader seldom finds satisfaction in a volume of letters. Should they be extremely intimate, he experiences all the discomforts of the eavesdropper. Should they reveal attitudes or qualities unsuspected and unwelcome, disillusionment must follow. Thus one approaches such books with apprehension.

But here is a volume that should disappoint neither one who is a student of American poetry and drama nor one who, less familiar with literature, finds interest in eminent personalities More than a valuable record of America's first group of "theatre poets," it aims particularly to reveal the unusual and ennobling friendship which existed between Harriet Tilden Brainard and William Vaughn Moody from the time of their first meeting eight years before their marriage until his tragic death fifteen months after.

Moody's letters are impressive by their reserve, their unselfishness, their breadth of vision. Harriet's replies are not included. If such now exist they are probably well omitted, for her style, according to MacKaye, was "native to air, not ink." Her own words, always objective, could never have revealed to one who did not know her the joyousness, the tenderness, the indomitable qualities of her spirit. It is enough that Moody says of them: "Several more letters came today, each one a poem of life. You quarrel with me for not answering your letters, but to answer these would be like 'talking back' to sunlight and brook water."

Primarily a tribute to Moody as a man and as a poet, the book contributes much of value concerning his friends and contemporaries, Hamlin Garland, Ridgely Torrence, Josephine Preston Peabody, Percy MacKaye, its editor, and particularly Edwin Arlington Robinson, about whom the world has known too little.

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The Newer Poets

Modern British Poetry: A Critical Anthology; edited by Louis Untermeyer. New York: Harcourt, Brace and Company. $3.50.

Modern American Poetry: A Critical Anthology; edited by Louis Untermeyer. New York: Harcourt, Brace and Company. $3.50.

THESE new editions of Mr. Untermeyer's anthologies—as lovely books as the earlier ones—have fewer poets represented and more of the ones who are there. There are certainly still plenty of poets included for the reader to follow poetry in the English volume from Christina Rossetti and in the American volume from Walt Whitman. In general the compiler avoids the most annoying tendencies of anthologists, such as leaving out the most reprinted of his poets' works and trying to develop an esoteric taste in the reader rather than giving him a survey of the actual literature of the period. As critic and anthologist Louis Untermeyer is syncretic and not eccentric, which is a good thing for this sort of job. He does, of course, play up some poets more than one thinks necessary, and rather underemphasizes a few of any reader's own favorites, but as a general rule, he is for them all, without any distasteful exuberance, just a little more generous than the general reader is likely to be. The separation of English from American poets seems to me through most of this period more proper from the book-making viewpoint than the historical. There is great and not very subtle enthusiasm for the newer men who have recently been facing the barricades, and a certain depreciation of poets who do not face the barricades as not facing life.

Recent Economic Trends

Survey of Contemporary Economics; edited by Norman S. Buck. New York: Thomas Nelson and Sons. $3.00.

SELECTING from the various publications issued by the New York *Times* articles and news dispatches illustrative of recent thought on economic developments, the author has made up a book of more than normally informative excerpts. It is hoped that a similar volume can be supplied annually. The documentary value is considerable, though it would be a mistake to consider all this material "objective."

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